بسم الله الرحمن الرحيم

یاایها الذین آمنوا آمنوا بالله و رسوله و الکتاب الذی نزل علی رسوله و الکتاب الذی انزل من قبل و من یکفر بالله و ملائکته و کتبه و رسله و الیوم الاخر فقد ضل ضلالا بعیدا

[Pickthall 4:136]

O ye who believe! Believe in Allah and His messenger and the Scripture which He hath revealed unto His messenger, and the Scripture which He revealed aforetime. Whoso disbelieveth in Allah and His angels and His Scriptures and His messengers and the Last Day,he verily hath wandered far astray.

# KASHAFUL AQAID

an uncontroversial book based upon shia beliefs

Author: SYED BAQIR NISAR ZAIDI

*Translation Dedicated*
*In Memory of*
*Our Late Grandfather*
*&*
*Late Uncle*

*We would like to request*
*all momineen to please*
*recite Al Fatiha for them.*

*Inna illahi wa inna illahi rajeoon*

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This book is available at all Shia bookstores. This book is based upon Shia beliefs and written only for Shia Muslims. So non-shia Muslims should be aware before reading this book.

## 1

**Imam Muhammad Taqi (as) said:**

“ Anyone who will help the orphans of Ahlul Bayt (as) ( those which are away from Imam (as)) and removes their ignorance which is due to lack of knowledge and those of our shia who are prisoners in the hands of shaitan and nasibis (enemies of Ahlul Bayt (as)) and whoever releases those prisoners from their hands and removes their religious ignorance and removes the shaitani thoughts and doubts with the help of Allah and Ahlul Bayt (as) so that our shia could remember their allegiance to Us regardless of the difficulties they will face, the status of such a person who will do these things is like the heavens upon the earth and those shia who have obtained this haq (truth) their status is like the moon which shines upon the earth giving light to everything. :

**(Ahtejaj e Tabrasi)**

## 2

# Hadia (Dedication)

I dedicate this ordinary book to Hijab e Wahadat (sa) (Veil of Allah)- Raz e Wilayat (Secret of Wilayat)- Madan e Risalat (Treasure of Prophethood)- Gohar e Taj e Imamate (Crown of Imamate)- Markaz e Daira Ismat (Center of the Circle of Purity)- Makhdooma e Konain (Owner of the Universe)- Mazlooma e Awal (First who was Oppressed)- Syedatul Nisa al Alemeen ( Mistress of the Women of World)- Syeda Fatima Zahra (sa) with this reminder from a slave of Syeda (sa) even though he be full of sins but he is a mourner of Her Son Imam Hussain (as). O' my Owner is there one tear which I have wept for Your Son (as) which will bring me Your Shifaat (intercession)?

## Makhiz (Sources)

| Book Name | Author |
|---|---|
| Holy Quran | |
| Tafsir ul Mutaqeen | Allama Imdad Hussain Kazmi |
| Asool e Kafi | Allama Muhammad bin Yaqoob Kulleni |
| Furoo e Kafi | Allama Muhammad bin Yaqoob Kulleni |
| Min La Yahzaral Faqih | Sheik Sudooq |
| Alal Sharaih | Sheik Sudooq |
| Najul Balagha | Khutbat Ameer ul Momineen (as) |
| Najul Israr | Khutbat Ameer ul Momineen (as) |
| Sahifa al Kalima | Duas of Imam Zain ul Abideen (as) |
| Kitab Saleem bin Qais Halali | Saleem bin Qais |
| Manaqib ibn e Shahr Ashoob | Allama Muhammad bin Shahr Ashoob |
| Ahsanal Aqaied | Allama Hilli |
| Biharul Anwar | Allama Muhammad Baqir Majilisi |

## Makhaz (Sources)

| Book Name | Author |
| --- | --- |
| Haqul Yaqeen | Allama Muhammad Baqir Majilisi |
| Alsiratul Assawi Fi Ahwalal Mehdi | Allama Syed Muhammad Sibtain Serswi |
| Dawat Tadbeer Fi Aldeen | Shah Abdul Aleem |
| Hamare Murtaza ki Shaan | Allama Hakeem Syed Zakir Hussain |
| Al Ali Sultan Un Naseera | Allama Syed Abdullah Shah Abd |
| Asmatay Ahlul Bayt (as) | Allama Muhammad Bashir Ansari |
| Haqaiq ul Saait | Allama Muhammad Bashir Ansari |
| Tawheed ul Aimma<br>ZangiPuri | Allama Syed Muhammad Haroon |
| Shia Madhab kay Usool e Deen | Allama Syed Bu Ali Shah Zaidi |
| Ghayatul Maram Fi Zaroorat ul Imam<br>Puri | Allama Syed Hashmat Ali KhairAllah |
| Shahadatay Salisa | Allama Muhammad Hasnain AlSabqi |
| Quaid e Shariah | Allama Muhammad Hasnain AlSabqi |
| Kokab Durri | Syed Muhammad Saleh Kashfi Tirmazi |
| Yanabi ul Muwaddah | Sheik Suleman Qundoozi |

## Makhiz (Sources)

| Book Name | Author |
|---|---|
| Muwaddah Hasna | Allama AbdulAli Herwi |
| Nafsul Rasool | Allama Ali Haider |
| Aqmal Uddeen Baywilayat Ameerul Momineen | Allama Syed Nisar Abbas Naqvi |
| Shahadat Wilayat Ali (as) | Allama Nazar Hussain Qamar |
| Tareeq ul Irfan Ala Sahibul Zaman (ajf) | Allama Ghazanfar Abbas Tonsvi |
| Gharar ul Haqam Wahder ul Kalam Majmua | Aqwal Janab Ameer(as) ka |

(A Collection of Saying by Moula Ali (as))

## Table of Contents

# Table of Contents

# Table of Contents

# Table of Contents

# Table of Contents

# Table of Contents

# Table of Contents

# Table of Contents

# Table of Contents

# Table of Contents

# Table of Contents

## Table of Contents

## Table of Contents

## Babul Abwab

Belief is directly related to aql (intellect) and all the processes of belief are done through aql. From books you can only learn about the details of belief and obtain a brief idea of what belief is. You cannot gain full knowledge of what is belief from books alone. You have to think deeply about what is being said in the books, and then you will be able to obtain full belief. Books are dependent upon the level of intellect and understanding of the reader. It is worthy to note that one cannot gain aql (intellect) from knowledge but one can gain knowledge from aql. However, as long as one continues to gain knowledge then one's intellect will also automatically increase. It is the same as if a machine is left unused. It will eventually become old and rusted. If you use it properly, then it will work with absolutely no problems. This is the golden principle which should be adopted for beliefs. If it was meant for us to simply believe based upon what we read from a book or from what we hear others saying, then why did Allah swt give us intellect and reasoning as humans? Otherwise we would be the same as the animals and intellect would have no purpose of being in us. This is the common opinion about beliefs. As far as the Shia religion is concerned, it has more responsibilities due to its historical background which is totally different than other sects in Islam. The Shia religion has had to face such difficulties in all times

that one could not even tell others they are Shia nor could they spread Shia beliefs openly and freely. Centuries passed and this religion kept struggling for its survival behind the veil of taqqiya (hiding one's true beliefs due to fear of death). Such times came that even a father could not tell his children that they are Shia. The people who are born in present times have never had to face such difficulties and to them being a Shia seems so easy and simple. The present day shias have gravely misunderstood what is the true Shia Islam, and they think the religion they have today is the same as what Ahlul Bayt (as) taught ,while it is not. Due to this misunderstanding, we totally forgotten and became careless about looking into the history of shia islam  Therefore we do not realize what great difficulties and calamities the earlier shias had to face in order for us to be able to practice our religion with such ease. Present day shias have also forgotten the original caretakers of our religion, those who wrote books, and in what circumstances they were living in while they were writing and trying to preserve our religion. We must know if those scholars who came after those original scholars and caretakers of our religion have done a proper job in relating to us what was originally written and taught by Ahlul Bayt (as) and we must not just simply follow them because they wear an immama or the title of scholar. Everybody has a desire to enter jannah (paradise), but is it as easy to enter paradise as the present day scholars make it seem? Now the time has come where humans are advancing more in worldly matters with scientific research and technologies. We must adopt these same behaviors and practices in acquiring knowledge and intellect about

Paradise and judgment day because on judgment day, Allah swt will ask each person individually. One will not be able to rely upon any other person (marja, scholar, alims etc) or any book. Every person must have the knowledge to answer for his beliefs and actions for his own self. As in this world no one will accept the excuse from a thief if he says he stole simply because another told him to, or because every one else was also doing it. It will be the same on judgment day. One will not be able to use the excuse that such and such scholar told them to do this. Nor will it be accepted to say that because everyone else was following a scholar (marja) so I did the same. This type of blind following will give you no benefit on judgment day. These things even a child can understand.

Our Imam e Zamana (ajf)'s reappearance is very near because almost all of the signs of His reappearance have already taken place. InshaAllah He will reappear very soon. Are we really ready to provide Him support and be His true helpers? Can we even face Him? Will we try to convince Him we are worthy through the showing off of how many prayers we have read? Will He not ask of us that His Grandfather has already told everyone that anyone who dies without having the marifat(recognition) of the Imam of His Time will die the death of an ignorant, disbeliever, and hypocrite? Will He not ask us how much did we struggle to gain His marifat? Keep this in your mind that marifat is related to belief. If your belief is right, then the door of marifat will open for you. If you have wrong beliefs, then it does not matter how much you pray, how many books you read, or how much of an expert you are in Arabic grammar, the truth will

always be hidden from you. If you do not gain the marifat of this truth, then you will never be able to gain paradise. It is necessary to understand religion through intellect and principles instead of through blind following. Moula Ali (as) said , " There will come a time when the truth will be spread into many different places and the momins have to go in search of this truth and collect it himself." It is our duty to not limit ourselves to only one way of gaining knowledge such as simply following a scholar or reading only a few books. We have to search for truth and when we find it, we must accept it as truth. We should not create doubts about this truth. Whenever you find something which goes against your beliefs, do not reject it by saying "Oh this must have been an invention (bidah) and something which was added to the religion". By doing this, you are not using your intellect in the proper manner. The end result will be that you fall into kufr (disbelief). So in this book, we have tried to explain those Shia beliefs which are commonly considered inventions (bidahs) or additions to the religion.

In this way, we can show the truth which Masoomeen (as) brought after facing so many great difficulties and after making so many great sacrifices. We collect the truth and present it in the shape of beliefs which are according to Allah's will. In our efforts to collect this truth, we will not use any modern day books which contain doubts and possible inauthentic references. We will only use those books which were appreciated by not only Masoomeen (as) Themselves but by those great scholars who came after them who worked so hard to collect the truth in a time when it was trying to be annihilated from the face of the earth.

We specifically have mentioned Quran, and for its explanation we have used only the tafseer of Masoomeeen (as). For the explanation of religion, we must put forward Moula Ali (as)'s saying "He who thinks religion is only for superficial purposes or only for debate is not a student of religion".

## **Necessity of Religion**

Religion is a very sensitive issue. We have to be very careful when we are discussing religion. Even though religion is based upon intellect, in its practice people do not use their intellect, but instead they put forth their own desires over what the religion truly says. To make one's desires become obedient to one's intellect is an extremely difficult task. You will see examples of this while reading my book. You will see how many difficulties I have had to face, but I want the people to understand it is necessary to not only search for the truth but to also accept it. Kufr (Disbelief) is not such a thing which can be seen with one's eyes. If you consider a person a kafir (disbeliever), then he also considers you a kafir (disbeliever). Real kufr (disbelief) is ignorance and rejecting of truth when it is presented to you. This is such a state in which the human thinks that only whatever knowledge he possesses is true haqq (truth). There is nothing beyond his knowledge. Whatever is beyond his knowledge, he considers as outside of his religion. The other state in which a human gets trapped in is where he gives his intellect to others. He simply follows the scholars blindly without using any thought of his own. Whatever they say is a part of religion, he simply accepts without any research or thought into the truth of what they are saying.

This is ignorance and absolute kufr (disbelief). This is the root from which the tree of kufr (disbelief) grows. When this tree grows, it can reach to such a level that a person is prepared to become an enemy of Moula (as). According to a German researcher, 99% of people adopt religion because of social pressure. They spend their whole lives defending their new religion without any thought as to whether it is true or not. The percentage given in the research is the researcher's own findings, but according to me, if you find one person in a million who is researching in his religion, then it is equivalent if not greater than those who are doing absolutely nothing. Apart from the percentages given, the researcher is absolutely correct. If you see in Pakistan, every year hundreds of Muslims become Christian. Is it because they know the religion of Nabi Isa (as) very well and are impressed with the teachings of Nabi Isa (as)? No, it is not because of this reason. In reality, they change their religion because of social pressure. After they change their religion, their financial situation and other aspects of their lives become greatly improved. They spend their whole life defending this religion without truly knowing its real meanings or history. I have discussed religious matters with so many different peoples. When they became unable to reply to my questions, then they will admit that my religion (Shia Islam) is the true religion. When I ask them, why then do you not become Shia? They always reply if we do so our whole family will turn against us. They will throw us out into the streets and boycott

This is what is considered as social pressure. In reality, every human being is suffering from a state of confusion. It does not matter what religion they belong to. They always change their religion because of social pressure. If the person is always in this state of confusion, why should he then follow a religion? Why should he put restriction upon himself? Do this, do not do this, eat this, and don't eat this. Why? Why should I not live a free life? What does religion give to the people? We do not know if there is truly a judgment day or if it is only an illusion. Why should I make my life a hell because of some imaginary fear? Why should I not follow the saying of Emperor Babar "Why should Babar not enjoy his life? Who knows if we will get this life again or not? Who knows if you will come again in this world or not?" This is why you must understand the psychological state of a person before you try to teach religion to him. If he is not satisfied with the answers to his basic questions, then he will never accept religion from his heart. Before answering these basic questions, we must understand the difference between the life of a human and an animal. Life and the necessities of life are common in both animals and humans.

Animals and humans both have five senses. Both go in search of rizq (sustenance). Both animals and human reproduce by having children. Both do whatever is necessary for survival. When so many things are similar, then what is the difference between the two of them? The difference is animals live their lives by instinct. The animal has no idea about how to reason. If a scorpion is sitting on a rock, he will instinctively sting the rock. Even though his poison will have no effect on the rock, he will still do this because of his instinctive nature. A human's life is not ruled by instinct. It is ruled by intellect and reason. Before performing any action, every human will search for the reason or purpose of the act. Then they will use their intellect to decide whether or not to perform the action. Even the people who commit the most horrible crimes, they also have a reason for doing these things. Just think about this for a moment and decide for yourself if life is this way or not? If you agree with my ideology, now we will look at the social aspect of human life. Aristotle says humans are social animals. Even if Aristotle did not say this, it would not have affected the social aspect of human life. This is a truth whether or not anyone states it.

Humans want to live amongst others because this is his nature. In order to live in such a social climate, every society must have limits and laws in order to maintain and protect itself. As I said before, humans search for a reason before they do any thing, and the implementation of this reasoning is a law. It is very necessary for every society to have laws. Otherwise the whole society will collapse into disarray and disorder. The law demands that whosoever goes against it must be punished. Now I will explain the religion using this ideology as an example to make it easier to understand. "When a person follows the laws and rules of religion, he will be rewarded. When a person disobeys the laws and does not follow them, then he will be punished. It is the same in religion as in society." Now that it has been proved that every society has a punishment for the breaking of its laws, so no nation or any human can deny religion doing the same. This is the reason why a human must follow some religion. Humans have certain needs instilled in their nature. One of those needs is rules and laws. Without them he cannot function properly. When it has been proved no human society can survive without law, and then comes the question as to who will make those laws? From this question, two ideologies have been established. One group decided they will make the laws themselves. While the other group decided, a human who is created cannot make the laws. The laws are only in the hands of the Creator.

The people who decided they will make the laws themselves, they based their laws upon their own ideologies instead of upon a religious or a higher being's laws. The people who believed only the Creator can make the laws; they adopted the word deen (religion). This is the way the word "deen (religion)" became associated with the Creator's laws.

## Beginning of Religion

Just as a human is one day born and then one day will die. The ideology of religion is similar. It begins with the Creator and ends with the Creator. The human must know he has a Creator. He must believe there is an afterlife. Whatever he has done during his life, he must answer for it to his Creator. When a human forgets his death, this is when he rebels against the laws of the Creator. Now I will give an example for death which no one can deny. Maybe you will even be amazed, but this is an ultimate truth. In this world, no one believes he will die one day. People are afraid of death, but they do not truly believe in death. If they did believe they would die one day, then its effect could be seen on their faces and in their actions. You must remember a few years ago the metrology department announced a hurricane was advancing towards Karachi very rapidly. They told it would destroy the whole city of Karachi.

When the people heard this, the whole city was stunned. Fear spread throughout the city, and every person was extremely worried. This was only news which could have been true or not. This is what happened to the people, but the storm did not come. The death is not news. It is a test for the humans. We see thousands of people dying. We bury hundreds of people ourselves. Have you ever seen one person whose face and actions could tell that he really believes in death? Ameerul Momineen (as) described this reality in these words *"The people think the death is not for them. They think that it is only for others. The people who we see dying are travelers who soon will come back to us. The moment we bury them we start eating whatever he left behind as if we will always live in this world*. (**Najul Balagha saying 133**)" In **Usool e Kafi book Iman o Kufr page no. 158 hadith no. 9** Imam Riza (as) said, *"I am amazed at the person who knows of death and is still happy."*

## Who will make the laws?

As I have said before and will say again, no human or human society on this earth, even the most uncivilized of nations, can deny that there is always a punishment for crime.

So we have got to know that this principle is in human nature. Now we have to ponder upon how many criminals cannot be caught. So if the criminals cannot be caught, then does this suspend the principle of the need for laws in a human society? Is the punishment only for those who get caught? This is against the human nature as well as human intellect. Every person will agree that neither the nature of a human nor that of nature can be suspended. Every criminal has to be punished. When this has been decided, then we have to admit that if someone does not get punishment in this world, he will get punished in the next world. So now we come to the point as to who has the right to make the laws? Does the Creator have this right or does the human himself have this right? If we give this right to the humans, then so many problems will arise. The purpose of making laws will die itself. Whatever law the human will make, it will be weak in nature. Firstly humans do not have full knowledge of the true necessities of humans.
If he does not have knowledge, then he cannot make the laws. This is why in today's societies throughout the whole world we see that one day a law will be bringing peace to the people of that nation then the next it will bring about its destruction. Only the one who knows every big and small thing of this world and has full knowledge of the nature of every thing in it has the right to make the laws.

Who created humans? Every creator knows what his creation needs and what is best for them. Secondly, when the whole of humanity is participating in the very acts which bring about the necessity of laws, then how is it possible to give the right to make the laws to humans when he himself is filled with greed, lustful desires etc and would then need to be punished by the very laws he has created? It is the same as allowing a scavenger to be the caretaker of meat.

## Two Religions

Wherever you find the ideology of religion present, you will always find two different types of religion. One is religion of fear. The second is free religion. The third one which people do not pay attention to is the religion of love. It is necessary to look into the religion of fear. This is the religion in which humans are always afraid. If he does this, this punishment will happen. If he does that, then he will be doomed for eternity to a horrible punishment. So he lives his life in constant fear. From this religion of fear, two horrible results have come about.

The first result is that some people thought that if they missed one prayer time or if they missed one day of fasting that they will go to jahannum (hell). Due to this fear, they do many different things which have nothing to do with the real religion. One act they do out of fear is they wear their pants high above their ankles. They also increase the size of their beards. They forget everything except the prayers in which people will see them doing. Out of this religion of fear grew up a violent and extremist type mentality in regards to how to perform religious acts of worship.

They forget everything including Allah, RasoolAllah (saw), and Ahlul Bayt (as). Even they have forgotten the greatest of ibadats (act of worship), the azadari (remembrance) of Imam Hussain (as). They believe the greatest act of worship is the killing and harming of those who criticize their religious leaders. You can see with your own eyes the violence which this type of religious extremism has brought to our society. The second group was then established. The second group, in order to rid themselves of this religion of fear, stopped following any type of religion entirely. Moula Ali (as) in only five words handed down a decision in regards to these two groups which is *"Love is greater than fear*." **(Najul Israr page 60)**

## Usool e Deen (Principles of Religion)

Allama Hilli in his book **Ahsanul Aqaid page 115** explained the principles of religion in these words:

“The basis of any religion is its principles. Its principles are what it is established upon. If you deny even one of those principles, then the whole religion will collapse. If the recommended acts are denied or given up, then the religion will not collapse.” In the same book on page 14, Allama Hilli says “Usool e Deen (principles of religion) is absolutely wajib (compulsory).”

## Recognition of the Principles of Religion

In the same book on page 15, Allama Hilli says “recognition of the principles of religion is compulsory through proofs not through taqleed (blind following of a scholar).” If you use your intellect in order to recognize the principles of religion, then you will find your intellect insists that you have proof that the religion you are following is greater than all other religions. If we do not recognize the religion through our intellect, then we cannot prove our religion Islam is greater than all other religions. Now we will prove this through the hadiths of Masoomeen (as).

1. Imam Musa al Kazim (as) said, *“Momins will be asked in their graves, “Who is your Rabb (Lord)?” They will reply, “Allah”. Then they will be asked, “What is your religion?” They will reply, “Islam”. Then they will be asked, “Who is your prophet?” They will reply,” Muhammad”.*

*Then they will be asked," Who is your Imam?" They will reply and call the name of the Imam of their times. Then they will be asked," How did you recognize your Imam?" They will reply," This was amr (absolute wajib) which Allah guided me and kept me on this".* (This is the peak of intellect) *Then the angels will say, "Keep sleeping such a sleep which is free of worries, and the angels will open a door of paradise in front of him." They will ask the same questions to others. When they ask others the question how did you recognize you're Imam, they will reply," They heard about who He was from other people. Because others said such and such was the Imam, I followed what they said blindly". At that moment, the angels hit him with whip in such a way that whole of creation altogether cannot bear its pain*. **(Haqul Yaqeen Urdu Second Edition Page 73)**

2. Imam Jafar Sadiq (as) said, *"Allah says ignorance does not blind the eyes. Instead it blinds the hearts which are inside one's chest. How will he be guided, if he does not understand? How will he understand if he does not ponder upon things*?" (**Usool e Kafi Kitab e Hujjat chapter 7 hadith no. 7**)

In reality if the basis of your religion is only from hearing what others have said, this is not a real religion. This is why when the people claim to follow a certain religion, but upon hearing its real truth they reject it.

Allama Hilli writes in his book **Ahsanul Aqaid page no. 25**, “If someone remains ignorant of the principles of religion, then he will be excluded from those who are considered as momins. He will stay in hell forever.” Moula Ali (as) says, *“The people are the enemy of the things which they do not understand.”* (**Najul Balagha saying no. 173**). It has been told from the sayings of Moula Ali (as) that one who is not aware of the principles of religion is an enemy of the religion despite of believing in those very principles.

So we have given you the initial information about religion. Now say bismillah (in the name of Allah) and with the help of Imam Zamana (ajf) step into the valley of marifat (recognition). They will take you to your destination.

# Ghulu (Exaggeration)

When Iblees (shaitan la) refused to recognize Nabi Adam (as) by His Noor instead recognizing Him (Nabi Adam as) by his physical appearance, this was the first instance in which doubts were created in the way of recognizing Masoomeen (as). The majority of people today are still following his (iblees la) way of recognizing Masoomeen (as) by Their physical appearances instead of by Their Noor. Then the offspring of Iblees created a second hurdle for humans in order to cast doubt upon the attributes of Masoomeen (as) which were so clear and apparent that no one was able to reject them. They created the ideology of ghulu (exaggeration), and in this way clouded the extremely apparent attributes of Masoomeen (as) with doubts. In reality, today's Shia has fallen into this trap of declaring everything which is in praise of Masoomeen (as) as ghulu (exaggeration). Whenever any attribute of a masoom is reported, immediately it is declared as an exaggeration by the majority of today's shias. Unfortunately, this has become a common belief.

With this one doubt, they (offspring of Iblees la) were able to cast doubts upon not only the attributes of Masoomeen (as), but also upon everything else in the religion including oneness of Allah, justice, prophet hood, imamate, and judgment day. They filled the people's minds with such doubts that they were able to change the whole truth of what the real religion is. These doubts have become so strong the people hesitate to accept any truth about the religion if it differs from their own so called truths. They (offspring of Iblees la) used all their energies to degrade the status of Ahlul Bayt (as) as others (wahabis etc) have used all their energies to degrade the status of RasoolAllah (saw) in order to lower Them (RasoolAllah saw and Ahlul Bayt as) to their level. In this way the wahabis can feel superior as if they

know more about the religion than the ones who originally brought it. Slowly with the passage of time these doubts have been able to cause the people to be unable to understand what the true meaning of marifat (recognition) is. Iman (faith) by one's tongue only instead of in one's heart and the showing off of one's ibadat (acts of worship) has become the "real" religion of the people of today. We have reached the point today where the sacrifices made by previous shias who gave up their lives trying to defend the truth about the attributes of Ahlul Bayt (as) has been rendered futile. Now so called shias of today openly insult Ahlul Bayt (as) whether it be intentionally and unintentionally. Not only do they do this by their tongues but also in their writings. But yet no one has enough belief in their heart to stand up and say to these so called shias "Stop". They allow them to go on insulting Ahlul Bayt (as) and then accept those insults as truths. They drink these words of kufr (disbelief) in the same way a baby drinks the milk of its mother. Still somehow they call themselves "shia". The root of all of this evil is the ideology of ghulu (exaggeration). These so called scholars have scared the shias of today so much by using the word "ghulu" that the shias are afraid to accept the truth of the attributes of Ahlul Bayt (as). Not only do they not accept these truths, but they will not even listen to anyone who tries to speak them out of a so called imaginary fear. They are so afraid of becoming a "ghali" (exaggerator) because in narrations a ghali has been proved to be a kafir (disbeliever). The people have only heard of this word ghulu, but no one truly knows what its real meaning is. If you give Masoomeen (as) a status which is above that of a great scholar, devotee, or a man of great strength, then it is considered ghulu (exaggeration). This is not ghulu. This misconception about ghulu has forced me to give it such great importance in this book. I feel compelled to clear the doubts of the Shia nation so that they may know not only the truth of Masoomeen (as) but also what is untrue. In this way I hope to remove the fear which is hidden in their hearts.

After reading this chapter, it will become so easy for you to understand the beliefs of Shia. The verdicts which have been given by scholars of Kufr (disbelief) and shirk (polytheism) will become meaningless in your eyes. Both of us should pray that we can solve this problem and find its true solution. In this way the problem will be corrected, and we will know the truth of our beliefs, be able to recognize the true status of Aal e Muhammad (as), and get rid of the fear of religious looters (so called ayatollahs). Then we will truly be able to call ourselves Shia, and only then will we be deserving of the attributes which were revealed for true shias.

## Are all Muslims nusairis (one who believes Moula Ali (as) is Allah)?

Since the time of Ameerul Momineen (as), there has always been a group of people who considered Moula Ali (as) as Allah. This is not a permanent religion. Neither does it have compulsory principles nor recommended acts of worship. In our society, they are famously known as “nusairis”. Even though, in different times, they were known by different names. For example, “sajeela”, “sabia”, “gharabia”, “nusairis”, etc. I am very sorry to say when I studied about the different sects of Islam except for a few people, all the Muslims were either nusairis or very near to these beliefs. I will try to make you understand this in six sentences.

**Claims of Nusairis**

1. creation and death is only in the hand of Allah
2. these two acts were revealed by Moula Ali (as)
3. so it has been proved that Moula Ali (as) is Allah

**Claims of Muslims**

1. creation and death is in only in the hand of Allah
2. it has been proved Moula Ali (as) is not Allah
3. all those narrations revealed by Moula Ali (as) regarding creation and death are false

Even though you will see these two groups have very different claims, they have in common the belief of tawheed (Oneness). If the narrations which have been denied one day are proven true, then there will be no difference between nusairis and Muslims. The two groups mentioned above were established because no one could accept the truth of the attributes of Ahlul Bayt (as).

Everyone who likes justice has to admit that whatever understanding of tawheed (Oneness) a person has, due to their own intellect and knowledge, is not the true attributes of Allah. It is simply the level of understanding that person has reached. It does not mean that Allah is limited to the level of knowledge and understanding which a person has. As one person's level of intellect determines his understanding of Oneness in the same way a momin's ideology determines his understanding of wilayat. The stages of faith are different for each person. Those narrations, which reveal the truth of the attributes of Masoomeen (as), you, cannot deny them simply because you cannot accept them as truth. If you deny them simply on this reason alone, this is a proof of mental illness. In order to examine the hadiths, the first thing you have to do is to correct your belief. When belief has been corrected, then any hadith which agrees with your belief you must accept. It does not matter if the hadith is mutwater (consistent), sahih (authentic), hasan (reliable), motaber (authentic), or zaeef (weak). When your strongest belief is, after Allah, Aal e Muhammad (as) are the greatest from everything, Their attributes are uncountable, but yet after all of these absolute proofs from Quran, when you see a hadith which is not authentic or weak regarding the attributes of Aal e Muhammad (as) and you reject that hadith simply because it is weak, this is an undeniable proof that your belief is weak and not real. No saint, peer, mujtihid, scholar, so called ayatollahs, absolutely no one has reached the status in which Hazrat Salman al Farsi (as) has reached. He ( Hz Salman al Farsi as) himself says, *" If I reveal the very few attributes of Ahlul Bayt (as) which have been revealed to me, the people will call me insane and pray for the forgiveness of the one who will murder me."*

# What is Ghulu (exaggeration)?

Ghulu is when you exaggerate the truth of what something is by giving it attributes that it does not possess or by raising its status to a level which is higher than what it truly is. This is what ghulu is commonly known as. I have not seen in any dictionary where this word has been used for one specific purpose or group of people. Anyone who gives a higher attribute to a person who does not possess those qualities is considered a ghali. If someone considers others as “Qibla tul Islam” (honor of Islam) or “Marja anam” (great scholar), he will be considered as a ghali. Also one who gives himself these titles will be considered as a ghali. These are the true meanings and explanations of this word “ghulu”, but unfortunately in Shia Islam, this word is specifically used for Ahlul Bayt (as). For Shia, ghulu means when you exaggerate the attributes of Ahlul Bayt (as). Until now the shias take this as the true meaning of the word “ghulu”. This is such a great tragedy that no matter how much grief one suffers from knowing this it will never be enough. Even though it has been proved that when you have marifat (recognition) of two beings, and you knowingly give the attributes of the one who possesses a high status to the one who possesses the lower status, then this is ghulu. It means that you know the status of Ahlul Bayt (as) and know their limitations and boundaries maa’z aallah. In this case one who uses the word ghulu for Ahlul Bayt (as); he is himself a mushrik (polytheist).

He becomes a mushrik (polytheist) because he claims he knows the boundaries or limits of Allah's attributes (astarfghullah). The only way we can exaggerate the status of Ahlul Bayt (as) is by claiming They are Allah. In this book we will prove this statement is absolute truth. In reality it is impossible to exaggerate the status of Ahlul Bayt (as). Even if you consider what someone is doing to be an exaggeration of Their status, in reality he is not doing exaggeration, he is doing taqseer (lowering Their status). This is because no one can know the true limit or boundaries of Ahlul Bayt (as). So when you do not know the limit of something, then it is impossible to exaggerate its status.

**"O' Ali (as), people accuse me that I use "ghulu" when I describe Your attributes. While in reality, I am unable to describe Your Attributes. I can never be able to describe Your attributes (even if I was given thousands of years of life and I described Your attributes day and night, even then it would be like a raindrop falling into the ocean)."**

The people who consider the sayings of Masoomeen (as) as "ghulu" amaze me, and then they insult Masoomeen (as) openly, while at the same time following so called ayatollahs blindly and giving them (ayatollahs) the respect that should only be given to Masoomeen (as).

## Exaggeration in the Favor of Ahlul Bayt

There is no doubt about it that in all narrations both ghali and ghulu have both been condemned by Masoomeen (as). Before becoming so afraid of these words, we have to find out what the true meanings of these words are according to Masoomeen (as) and not according to other people.

Masoomeen (as) explained **Ayah 171 of Sura al Nisa** in this way:

1. Moula Ali (as) said, *"Do not disassociate Us from the status of abduiyat (servants of Allah). Other than this, whatever you say in regards to Our attributes, you will never be able to describe Our true attributes. Listen! Be aware of "ghulu" (exaggeration)! Be aware of what the Christians did to Isa ibn Mariam (as)! They made Him as their god. I have no relation to those who will do this to Us."*
2. Moula Ali (as) said, *" I am far away from "ghalis" (exaggerators) the same way Isa ibn Mariam (as) disassociated Himself from Christians."*
3. Imam Zainul Abideen (as) said, *"Jewish love Hazrat Uzair (as). They made Him as their god. So neither they are from Uzair (as) nor is Uzair (as) from them. Christians love Isa ibn Mariam (as). They also made Him as their god. So neither they are from Isa (as) nor is Isa (as) from them. I am the same way. If a group of our Shia loves us and says the same for Us as the Jews said for Uzair (as) and the Christians said for Isa (as), then I am not from them nor are they from Me."*

4. Imam Jafar Sadiq (as) said*, "Our Rabb (Lord) is Allah. We always look towards Him for assistance. Other than this you can describe Our attributes in any way you wish."*

**5.** Moula Ali (as) said, *"Be aware of "ghulu". We are Allah's servants and His Worshippers. Allah is Our Rabb (Lord). Apart from this, describe those attributes given to Us by Allah as you wish."* **(Haqaiqul Wasiyat First Edition page 96-100)**

In these five hadiths of Masoomeen (as), it has been clearly proven that "ghulu" is only when you consider Masoomeen (as) as your Rabb (Lord) in such a way that you have no other Rabb (Lord) other than Them. Apart from this, whatever belief we have about Ahlul Bayt (as), it can never be considered as "ghulu". Masoomeen (as) Themselves said it does not matter how much we describe Their attributes, but we will never find the limit of Their attributes or Their boundaries. When we are not aware of the limit and boundaries of Ahlul Bayt (as), then how is it possible to increase and go beyond that limit?

## Kinds of Ghulu (Exaggeration)

Allama Majilisi in **Bihar ul Anwar Seventh Edition page 365** has explained the different kinds of ghulu. We are mentioning these from **Haqaiqul Wasiyat First Edition page 101**. Even though we do not agree with what was said, because it is an extract, we will write it as it was written in the book. Allama Majalisi says, "We must be aware of the different kinds of ghulu for the Prophet (saw) and the Aimmah (as)."

1. Consider Them as your Creator.
2. to believe They have the same attributes as Allah, They are distributors of rizq, and the creators of everything
3. They have the ability of resurrection
4. There is no difference between Allah and Them, They are as One
5. They have full knowledge of unseen without it being revealed to Them either from Allah or His Angels
6. Their souls can be transferred (like the "Arya" believed that a soul can be transferred from one body to another either as a punishment or as a reward)
7. To consider the Imams (as) as prophets
8. Whenever a person gains Their marifat (recognition), that person then believes there is no need for prayer, fasting, or any other wajibats (obligatory acts of worship), and there is no such act they will do which will be considered as a sin against themselves in which they will be punished for on judgment day nor will they have to repent for it to gain the forgiveness of Allah.

Alhamdulilah no true momin believes in these kinds of ghulu (exaggeration). After writing the different kinds of exaggeration, Allama Majalisi says, "Some scholars used exaggeration themselves in order to explain the meanings of ghulu. They did this because they (scholars) do not have true marifat (recognition) of the Imams (as) and do not know the truth of Their wonderful attributes. Therefore it caused them (scholars) to deny those authentic narrations in which the true attributes of Masoomeen (as) were written

These so called scholars also wrote that believing the Imams (as) are without mistake, have knowledge of past and future events, and other such attributes are an exaggeration. Even though in various hadiths Masoomeen (as) Themselves have said, *"Do not consider Us as Allah. No matter how much you describe Our attributes you will never reach Their limit."* Masoomeen (as) also said, *"To describe Our true attributes is very difficult, but to understand those attributes is even more difficult. Only those angels, prophets, and true momins whose faith has been tested by Allah are able to understand the truth of Our attributes."* There is also another hadith which states that if Hz Abu Dhar (ra) knew the truth of Hz Salman al Farsi (as)'s iman (faith) regarding Ahlul Bayt (as), then Hz Abu Dhar (ra) would kill him. There are so many hadiths; some we have already written and others we will write later in this book. So it is completely wajib (compulsory) on true momins to not deny the true attributes and miracles of Ahlul Bayt (as) in a hurry simply because those attributes are beyond their knowledge or understanding. Unless it has been proved from:

1. the sayings of Masoomeen (as)
2. the verses of Quran
3. is outside of the religion itself
4. is inconsistent or only mentioned in one instance

If any scholar does not prove a hadith is false by using one of the above mentioned ways, then you cannot deny that hadith. Every true momin believes Ahlul Bayt (as) are creators, give rizq (sustenance), bring the dead back to life and give death to the life, are present everywhere at all times, and have full knowledge of unseen with the understanding that Allah has blessed Ahlul Bayt (as) with these attributes. Allah is Only One. Ahlul Bayt (as) were created from the attributes of Allah.

## Ghulu (Exaggeration) and Taqseer (Lowering the status of Ahlul Bayt as)

Apparently there are two opposite ideologies regarding Masoomeen (as). One ideology is that They have full command over everything.

The other is that They are unable to do anything. This is the reason the ideologies of ghulu (exaggeration) and taqseer (lowering the status of Ahlul Bayt as) were established. Those who have the ideology that They have full command over everything became ghalis (exaggerators). Those who have the ideology They are unable to do anything became muqassir (defamators). These foolish people could not understand that the reason Masoomeen (as) remained silent and took no action against Their oppressors and lived Their worldly lives in a state of such poverty was to show Their followers that They (Masoomeen as) were servants of Allah.

If I say, in front of my teacher, I am an ignorant person, and it causes my children to believe I am ignorant; it is nothing other than foolishness. If a person has a limited ability to understand, and he himself is unable to understand the teachings of any learned person, then when he relates any information, even if it be the truth, he will relate it in such a way that no one will be able to understand it in its true sense. For example, “Ghalib” (a very famous Urdu poet), he has been considered as a poet whose writings are not understandable by the vast majority of people. When people understood the true meanings of his poetry, they then came to know he was a great poet. He was such a great poet that his poetry is still being read and loved by the people of today. When the sayings of a human are so difficult that every person is unable to understand them, then how will we be able to understand the sayings of Allah and Masoomeen (as)? If you relate all of those narrations which give Masoomeen (as) a high status to the ghalis, then it is nothing but pure ignorance. This is why Imam Riza (as) said, “*When the “ghalis” saw such servants of Allah (Ahlul Bayt as) who were blessed with such supernatural abilities and used those abilities in such a way as to show the people how to worship Allah, the ghalis took this in the wrong way and believed Us to be Allah himself. When in reality, We are merely servants of Allah. Even though Allah has blessed Us with full command over everything, still We were showing people with Our ibadats (acts of worship) the greatness of Allah.”*

**(Haqaiqul Wasiyat First Edition page 104 ref. Ahtejaj Tibarsi)**

On the other hand, there are such people who upon seeing the condemnation of ghalis (exaggerators) in narrations became so afraid of becoming a ghali themselves that they denied all those narrations which tell of the high status of Masoomeen (as). They allowed their fear to become greater than their iman (faith), and due to such weakening of iman, they became unable to accept that such greatness could exist in the form of Masoomeen (as).

Imam Jafar Sadiq (as) said:

*"A group of Our shia did taqseer (lowering one's status) in recognition of Us." The Imam (as) further said," If Our shia ponders upon Quran, then certainly they (shia) will never have any doubts in regards to Our attributes."* **(Haqaiqul Yaqeen Second Edition page 40**). As in regards to such people (muqassireen), we will mention a few hadiths so that you will come to know what a great sin taqseer (lowering one's status) is.

1. In **Manaqib ibn Shahr Ashoob First Edition page no. 447**, the author says: We saw Jabir ibn AbdullAllah Ansari (ra) holding his walking stick wondering the streets of Medina saying,

"O' Ansarians (helpers)! Put the love of Ali(as) ibn Abi Talib (as) in your offspring. One who will deny the attributes of Moula Ali (as) must look at his mother (meaning he is an illegitimate offspring)."

(We must note that here the hadith is not referring to denying Moula Ali (as) Himself. It is simply referring to the denial of His true attributes.)

2. In **Yanabiul Muwaddat page 202**, RasoolAllah (saw) said about Aimmah (as), *"Those people in my nation who will deny the attributes of My Ahlul Bayt (as) and do not have any care as to Their relation to Me, there is only destruction for those people. My intercession will never reach to such people."*
3. In **Najul Israr First Edition page 78**, Ameerul Momineen (as) said, *"One who denies Our wilayat is a kafir (disbeliever). One who denies Our attributes is also a kafir."*
4. In **Manaqib ibn Shahr Ashoob Second Edition page no 119**, Moula Ali (as) said, *"I swear by my Lord, anyone who will decrease Our attributes, Allah will decrease his reward both in this world and in the hereafter."*

Masoomeen (as) never took notice of such so-called shias who were of a jealous and envious nature or of those who were Shia by name only. These so called shias are the same as the nasibis (enemies of Ahlul Bayt as). The friend is one who even upon hearing a false admiration of his friend, he becomes happy. I cannot understand what type of shia they are that they cannot bear to accept the true attributes of Ahlul Bayt (as) which were given to Masoomeen (as) by Allah.

In **Bihar ul Anwar Twelfth Edition page no. 614**, Moula Ali (as) said; *"Only those true shias whose hearts are filled with Our love and whose intellect can bear Our attributes can guard Our hadiths."* It is really amazing that Masoomeen (as) always hide Their true attributes. Despite of this, whatever attributes reach to us, we still cannot accept them. Imam Muhammad Baqir (as) said, "*We are afraid the people will go astray because of Us and will consider Us as Allah."* Yet we do not accept even those true attributes which are proven by narrations and sayings of Masoomeen (as) Themselves.

## The Worst Thing is Lowering the status of another not Exaggeration

Not a single person can deny that the beginning of sins and deviation began the moment when shaitan refused to do sajdah (prostration) to Nabi Adam (as). Now decide for yourself.

Did shaitan do ghulu (exaggeration) or taqseer (lowering one's status)? Did he exaggerate the attributes of Nabi Adam (as) or did he decrease them? He ignored the true recognition of Nabi Adam (as), and only looked at His (Nabi Adam as) physical appearance. On the basis of his own qiyas (conjecture),

shaitan thought he was greater than Nabi Adam (as). He (shaitan) became the true reason of deviation in religion. So the story of Nabi Adam (as) is enough for our proof. The beginning of deviation came from taqseer (lowering one's status). The first muqassir (defamator) was Iblees, and after him, his whole offspring. (this includes so called shias, ayatollahs, usoolis and all enemies of Ahlul Bayt as)

## Muqassireen (One Who Lowers the Status of Ahlul Bayt as)

Muqassireen (defamators) have a strange weapon in their hands. Whenever they read or hear such hadiths in which Ahlul Bayt (as) introduce Their true attributes, they (muqassireen) issue a fatwa (verdict) that the narrators of these hadiths were "ghalis" (exaggerators). They use this excuse of "ghali" so that they will not have to provide any proof to their followers, and their followers will simply accept without using any of their own intellect and without insisting the scholars provide proof of their claims. These people relate all the sayings of Masoomeen (as) to "ghalis". They insult Masoomeen (as) behind the cover of ghalis. It is amazing that such people who in the enimity of Ahlul Bayt (as) have forgotten their own ilm e rajjal ( knowledge of "men" ie ruwat, narrators).

Neither do they tell the names of these so called ghalis nor do they tell their nation, their tribe, their time, or why such narrations were even narrated to begin with. They do not give any sources to prove their claims. They only know of one word which is ghulu (exaggeration). They tried to hide their defamation behind the veil of exaggeration.

Even though there is not one word in those hadiths which is against the Oneness of Allah.

These people do not ponder upon a very important point. If all these narrations and sermons which tell the true attributes of Masoomeen (as) are unauthentic and written by ghalis, then I make this challenge to all the so called ayatollahs to bring even one sentence which is similar to those wonderful sayings which is written in the sermons of Ahlul Bayt (as) where They Themselves are telling of Their true attributes. I have no doubt that not one so called scholar will be able to do such a thing. So it brings us to this point. If no one today is able to reproduce such eloquent writings, then who actually wrote those so called unauthentic sermons? It can only be the words of Masoomeen (as) because if it were the words of any human, then it could easily be reproduced. A great scholar Syed AbdullAllah Shah Abd writes in his wonderful book **"Al Ali Sultan un Naseera" on page 117**, Ameerul Momineen (as) said, *"Two kinds of people will go into hell in regards to Me. The first kind is a ghali, one who loves Me in the wrong way. The second kind is a muqassir, one who does not know Me and lowers My status."* This saying proves that both ghalis and muqassir are regarded by Masoomeen (as) in the same way. So we have to create criteria for both ghulu and taqseer. Then we have to separate them from the narrations. After understanding what is ghulu and taqseer and removing those two things from the narrations, then from the remaining narrations, we will be able to find the true attributes of Masoomeen (as). If people do not do this, then they cannot prove what they are saying to be true because it will become possible to a label a true momin as a ghali and a muqassir as a true momin. As well we also have to correct the Quran. There are so many verses which were revealed in regards to Ahlul Bayt (as), but the scholars have changed the tafseer of these verses so that the truth of Ahlul Bayt (as) has become hidden from the people.

So it has been proved that anyone who will deny those narrations will become a wahabi. The reason is that the wahabis also have these same invented beliefs about Masoomeen (as) such as They are normal human beings who cannot do anything. If one has such beliefs, then you automatically will not be shia anymore. (the Imams (as) have said one with these beliefs is amongst Our enemies). After this Shah Saheb said, “Masoomeen (as) never called Themselves “Allah”. They always said, “We are servants of Allah.” First They prayed to Allah and then described Their attributes. When the hearts of the muqassireen do not believe these attributes, they immediately without proof say these narrations are from ghalis. Due to this so called reason, these narrations become unacceptable. Those narrators and scholars who brought these attributes of Masoomeen (as) to us are the same scholars and narrators of hadiths regarding the other aspects of Islam such as Islam, iman, usool e deen, and furoo e deen. Muqassireen do not object to these narrations. They follow them whole heartedly. If they truly consider those narrators to be ghalis and kafirs, then why do they accept their narrations regarding other aspects of Islam? This is a very strange thing that when these narrators describe the other aspects of religion they are authentic, reliable and true, but when they describe the attributes of Masoomeen (as), they become ghalis, kafirs, unauthentic, unreliable, and untrue. So it has been proven that these narrators are not the issue. In reality, these muqassir intentionally do not want to accept the true attributes of Masoomeen (as) and use the excuse of “ghalis”. The rejection of these narrations without proof is enough to prove one is a muqassir.

Our fifth Imam (as) (Imam Muhammad Baqir as) said*, "I am amazed on those who claim to be our friends, lovers, and followers, and consider Us as their Imam, and obey Us the same way they obey Allah, but due to the weakness of their intellect, they break their promise, oath, and allegiance to Us and become their own enemy. They lower Our status. They accuse Us in front of those people whom Allah has blessed with Our full recognition and who are in full obedience to Us."* **(Bihar ul Anwar First Edition page 114)**

## Who is worse, an exaggerator or one who lowers the status of Ahlul Bayt (as)?

We will not decide which is worse ourselves. We will prove this from the sayings of Masoomeen (as) so that no one can have any objections to our decision. In religious groups, it is a very common thinking that a muqassir can be forgiven but a ghali cannot be. Where this type of thinking originated from, we have absolutely no idea. But here are some hadiths of Masoomeen (as) which will reveal the whole truth.

1. **Quaid ul Sharia fi Aqaid Shia page no. 22 ref. Ahtejaj Tabrisi First Edition page no. 77, in the Sermon of Ghadeer** RasoolAllah (saw) said, *"O' People! I contain the Noor of Allah and after Me it will continue in Ali and His offspring until Imam Mahdi (ajf) who will take the rights of Us and Allah.*

*Because Allah has declared it as a hujjah (proof) on all muqassireen (those who lower the status of Ahlul Bayt as), rebels, opponents, untrustworthy peoples, sinful peoples, and the oppressors throughout the whole world."*

If you had read this hadith carefully, you will know in this hadith RasoolAllah (saw) mentioned "muqassireen" as first among His enemies. This was the last sermon given by RasoolAllah (saw) and in it you will find absolutely no mention of ghalis.

2. **Quaid ul Sharia page no. 24 ref. Bihar ul Anwar Seventh Edition page no. 275,** Moula Ali (as) said, *"Anyone who believes in My attributes is a true momin. Anyone who doubts, hesitates in believing, or is surprised; he is a muqassir and a nasibi (enemy of Ahlul Bayt as)."*
3.

You will notice that Moula Ali (as) declared both the muqassir and nasibis as one.

4. **Quaid ul Sharia page no. 25 ref. Bihar ul Anwar Seventh Edition**, Imam Zainul Abideen (as) said, *"These people are muqassireen. They are not your friends. Jabir asked, "O' Son of RasoolAllah, who are the muqassireen?" Imam (as) replied, "The people who are negligent in the recognition of Aimmah (as) and those who are negligent in the matters of commandments by Aimmah (as), then those people are the muqassireen."*

5. **In the same book page no. 26 ref. Amarat ul Anwar page no. 81**, Imam Zainul Abideen (as) said, *"One who neglects in the recognition of Aimmah (as) is a muqassir. Even though he may believe in Our Imamate."*
6. **Quaid ul Sharia ref. tafseer Noor ul Saqlain First Edition page no. 135**, Imam Muhammad Baqir (as) said*, "Ghalis will come back to Us. A muqassir can only be related to Us through truth. Otherwise he will never be."*
7. **Quaid ul Sharia ref. Sahih Fatul Abrar Second Edition page no. 365,** Imam Jafar Sadiq (as) said, *"Muqassireen are those who Allah blessed with Our knowledge and guided them towards Us, but they doubted. One who will become ghali in Our Love, we will return him back to Us. He will become steadfast and accept Our obedience. When we will call the muqassir to relate with Us and invite them to accept Our attributes, he will never be steadfast and accept Our obedience nor will He relate to Us.* ***Nasibis are your (shias) enemies. Muqassireen are Our enemies."***

In the context of these hadiths, we want you to pay attention to one very important point. The main principle of friendship is that a friend of a friend is your friend.

The enemy of a friend is also your enemy. So it can be said without any doubt, Masoomeen (as) consider Their shias as Their friends. Masoomeen (as) fulfill Their friendship in such a way that They issued very strict orders against the enemies of Their friends. We have been ordered, after shaking hands with a kafir (disbeliever), to go and rub our hands on the wall. Because nasibis are the enemies of shias, we have been ordered, after shaking the hand of a nasibis, to go and wash our hands with water. Furthermore, if two people are dying of hunger, one of them is a kafir (disbeliever ie Hindu, Buddhist, etc) and the other is a nasibi, you are to feed the kafir first. Do not feed the nasibi. It clearly means Masoomeen (as) were not as strict against Their own enemies as They were with Their friends' enemies. I ask you a question. In this situation, is it not wajib on us that we also fulfill our friendship towards Masoomeen (as) by condemning Their enemies (Muqassireen) in the same way that Masoomeen (as) condemn our enemies?

I have invited you towards the truth. My invitation is for every person who claims to be a friend of Masoomeen (as). I have told you the hadiths of Masoomeen (as) regarding taqseer (lowering the status of another). Now the decision is in your own hands. Now it is your duty to look around yourself and see who is trying to divert you from the recognition of Masoomeen (as).

Do not be deceived by their prayers which are done only for showing off to others and not for the love of Allah. According to Moula Ali (as), this world is full of shaitan's spider web. This is why a true momin has to be very careful. Otherwise he can fall into shaitan's trap. Who is a ghali and who is a muqassir? Insha Allah we will discuss this using strong proofs in our next chapter.

## Ideologies of Ghulu (exaggeration) in the time of Sheik Sudooq

If once someone suffers from the disease of taqseer (lowering of one's status), then how does he go astray and what types of actions make him become astray? You will see the answers to these questions in this chapter.

1. **Shahadatul Salisa page no. 50 ref. Bihar ul Anwar Seventh Edition page no. 263,** the teacher of Sheik Sudooq, Sheik Abu Jafar Muhammad bin Hasan bin Walid Qumi says, "The first stage of ghulu (exaggeration) is when you refuse to believe that a prophet or imam cannot make a mistake." (This same ideology can be found in the book "**Tareek e Quran".)** It clearly means anyone who believes that a prophet or imams can never make any mistake is considered a ghali. On the base of this ideology, muqassireen accused the narrators of ghulu.

They made doubtful the hadiths regarding the attributes of Masoomeen (as) and opened the door of deviation forever. Apart from Sheik Sudooq, no one has said these narrations are exaggerations.

2. **Shahadatul Salisa page no. 51 ref. Marat ul Anwar page no. 42**, Allama Mirza Abul Hasan al Shareef also mentioned the muqassir beliefs of the scholars of Qum. He wrote, “Among the scholars of Qum, the majority of scholars deny all those hadiths which tell the true attributes of Ahlul Bayt (as). They accused these narrators simply because they mentioned the true attributes of Ahlul Bayt (as). For example, Muhammad bin Sanan, Mufasal bin Umar, Unis bin AbdurRahman, etc. If you look deeply into this, most of the narrators which were accused of being ghalis were the ones who narrated those hadiths which clearly show the very high status of Ahlul Bayt (as). Our great scholars wrote these narrations in their books. This means they fully believed in these hadiths. Otherwise, they would not have included them or would have mentioned they did not believe in them. If you ponder upon this with a true heart, you will never be able to find any type of exaggeration in any of these hadiths. Allama Majalisi realized this injustice which was being done by these so called scholars. He wrote,

“The people reject all of these hadiths based upon their own opinion even though the narrators of these hadiths are very trustworthy and pious people. These muqassireen intentionally lower the status of Ahlul Bayt (as) and accuse all the narrators of such hadiths which tell us the high status of Ahlul Bayt (as) of doing ghulu.”

# Is this ghulu (exaggeration)?

1. After the demise of RasoolAllah (saw), when Salman al Farsi (as) was proving Moula Ali (as) as the most deserving person for the caliphate, he said, *"If you had accepted Ali (as) as your leader and absolute wali, then you would have been blessed greatly. After accepting if you had ordered the birds which were flying, they would have obeyed your words. If you had called the fish to come out of the rivers, they would have come to you as well." Upon hearing these words, Umar said, "O' Salman! It does not matter what you say now. It has happened now (Abu Bakr has been chosen as caliph). Allah has taken the right of caliphate from Ahlul Bayt (as) who you (Salman al Farsi as) have considered as your Rabb (Lord)."*

(Now we have known the inventor of the ideology that when you are describing the attributes of Moula Ali (as) it means you automatically must consider Him (Moula Ali as) as your Allah.)

2. **Haqaiqul Wasiyat Second Edition page no. 65 ref. Ahtejaj Tabrisi**, RasoolAllah (saw) said in the Sermon of Ghadeer, *"O'People! Allah has blessed Ali (as) with uncountable attributes. You can never know all of the attributes of Ali (as). Whenever someone describes the attributes of Ali (as), agree with him because whatever he is saying, Ali (as)'s status is much higher than that, and your knowledge is limited."*

3. **Bihar ul Anwar Fourth Edition page no. 54**, Malik Jehni said, *"I asked Imam Muhammad Baqir (as), "Allah has blessed You with such greatness and declared You as His Hujjah (Proof upon the Creation) After hearing these words, and Imam said, "O'Malik! We are much greater than what you just said."*
4. **Speech of Masoom Bihar ul Anwar Fourth Edition page no. 117**, Poet Kumaat said a few lines of poetry in front of Imam Muhammad Baqir (as) in praise of the Imam (as). The explanation of his words was "if I am describing the attributes of Ahlul Bayt (as) and even if I am exaggerating. I still would not in reality be exaggerating because whatever I say it will be truth". Upon hearing these words, the Imam (as) kept silent.
5. **Bihar ul Anwar First Edition page no. 23**, Imam Hussain (as) said*, "We are the offspring of Allah and the inheritors of the Prophet of Allah."*
6. **Bihar ul Anwar Ninth Edition page no. 25**, Imam Muhammad Taqi (as) said, *"I swear by Allah if there was not such a danger that the followers of falsehood and the offspring of kufr and polytheists would attack Us, I would have revealed such truths of Masoomeen (as) upon hearing the whole of creation would be so surprised. After this Imam (as) put His hand on His mouth and said, "O'Muhammad! Keep silent the way your forefathers remained silent."*

7. **Haqaiqul Wasiyat Second Edition page no. 48**, Imam Zainul Abideen (as) said, *"I have such great knowledge, if I reveal it, the people will say I am an idol worshipper. The Muslims will issue a fatwa that I deserve to be killed."*

8. **Bihar ul Anwar Third Edition Caliphatul Elahiya**, *"We have such relations with Allah that sometimes We become Him and sometimes He becomes Us. Despite of this, He remains He and We remain We."*

# Absolute Wilayat

Wilayat is the center of belief. This whole universe, its whole realities and secrets, revolves around wilayat because belief is based upon the recognition of religion and the promise of allegiance. This is why before discussing belief it is necessary to understand the true meanings of religion. In this way you will know why we begin with wilayat. For explanation of religion, we will consult Quran and tafseer of Masoomeen (as).

We will reach our decision based upon Their sayings and not upon our own opinion.

1. **30 ar-Room (The Romans): O'Prophet of Allah (Muhammad)! Keep on the deen from a pure heart. This is the nature which Allah has made, and from this nature He created humans. No change can be possible in the creation of Allah. This is the true deen (religion), but the vast majority does not know this.**

In order to explain the tafseer of this ayah, we will use the words of Imam Muhammad Baqir (as). **(Usool e Kafi Tafseer Qumi and Tafseer Safi)** Imam (as) said*, "According to this ayah, the religion is the wilayat of Ameer ul Momineen (as). This is the nature, and this is the right religion."*

2. **42 ash-Shura (Consultation) 13: He (Allah) declared sharia (laws) from the deen (religion) for you whom We have given to Nuh and we revealed this upon you. Which We also have given to Ibrahim, Musa, and Isa. So stay on this deen (religion) and do not divert from it.**

In **Tafseer Safi and Qumi** Masoomeen (as) have said, *"Religion is the wilayat of Moula Ali (as)."*

3. **9 at-Tawba (Repentance) 33: Allah is the One who sent His Rasool with guidance and true religion. So that He could rectify all other religions even though the mushrik (polytheists) dislike it.**

In **Usool e Kafi Kitab e Hujjat chapter 107 hadith no 91**, Imam Jafar Sadiq (as) said, *"True deen is wilayat of Moula Ali (as)."*

**4. 61 as-Saff (The Ranks) 9:** (The meaning of this ayah is the same as the one above)

In the tafseer of this ayah, Imam Muhammad Baqir (as) said, *"Allah gave an order to His Prophet, Muhammad (saw), to inform the people the true religion is wilayat of Moula Ali (as)."*

**5 107 al-Ma'oon (Almsgiving) 1: "O'Prophet of Allah (Muhammad)! Have you seen such a person who denies deen (religion)?"**

Imam Jafar Sadiq (as) and Imam Riza (as) wrote in the tafseer of this ayah, *"Deen is wilayat of Moula Ali (as)."* **(Akmal ul Deen Bay Wilayat Ameerul Momineen (as) page no. 355)**

We have only mentioned five ayahs from Quran. You can understand easily for yourself that the meaning of religion according to Allah is the wilayat of Moula Ali (as). We have been ordered to gain its marifat (recognition). This is the key to gaining the marifat of Usool e Deen (principles of religion). If you do not have the marifat of wilayat, then you will never be able to gain the marifat of principles of religion. This is why according to those great scholars the religion is wilayat of Ameerul Momineen (as). As Allama Dast Ghayab wrote in his book **"Wilayat",** "the true religion is wilayat of Ameerul Momineen (as)." Allama Bahraini in his book **"Al Hujjah"** narrates the sayings of Masoomeen (as), *"The true religion is wilayat of Ameerul Momineen (as)".* First of all, we have to understand that wilayat is not like prophet hood and imamate. In fact, wilayat is a commandment upon everything. So basically, wilayat is the physical presence of Allah's attributes upon the earth.

Allah has said about Himself, “I was a hidden treasure.” No one can know the limits of the Oneness of Allah because Allah Himself has said that it is hidden. When this hidden treasure revealed itself, it revealed itself in the form of wilayat. When it is revealed in human form, it comes in the form of Moula Ali (as). This is why in book **“Saleem bin Qais page no. 271”,** RasoolAllah (saw) said, *“O’ Ali! The one who denies Your wilayat has also denied the Oneness of Allah.”* All the attributes of Allah can be found under wilayat. Not one single attribute can be recognized without wilayat. Moula Ali (as) is the caliph of Allah. Every single creation in the whole universe is under His rule except Allah. This order of Allah is absolute wilayat. All the prophets and messengers are also under this absolute wilayat. No one can write anything on this topic because we are so ignorant to the truth of wilayat. Even if Moula Ali (as) blesses someone with the ability to explain, and they try to write about wilayat, then the people would simply deny what was written and reject it as if it was an untruth. No one can understand all the secrets of wilayat nor is anyone permitted to reveal those secrets even if they are able to understand.

**“How can we praise You. Our tongues can’t say**

**Anything because Your attributes are so**

**Pure and our tongues are so impure.”**

Abu Dhar (ra) was a great saint (arif). He had knowledge of the secrets of wilayat. He was also the religious brother of Hz Salman al Farsi (as). Despite of this, Hz Salman (as) had such a status that even Abu Dharr (ra)'s iman could not bear knowing his (Hz Salman as) iman regarding Ahlul Bayt (as). Anyone who cannot bear the attributes of Ahlul Bayt (as) should do the same as Gibrael (as) did and admit their ignorance. You cannot deny the attributes of Masoomeen (as) simply because of your ignorance. This denial does not make you become a scholar. Moula Ali (as) came into this world in human form after passing through 70,000 veils. Even then He is still considered as Allah by some. Human intellect became stunned. Their tongues became speechless. No one could understand even one attribute of Moula Ali (as). At this point, humans became totally flabbergasted. This is why Ibn Abi Al Hudeed (very famous Sunni scholar) said, "There is no doubt Ali (as) is human, but what type of human is He that the attributes of Allah have been revealed through Him? He is the essence of creation, but His attributes have the essence of Allah. Even the intellect of the wisest of peoples is surprised by Him. What type of surprise is this, which no one can understand." Imam Shafi (one of the four Sunni "imams") said, "The greatness of Moula Ali (as) is such that the people consider Him to be Allah. And I (Shafi) could not understand even on my deathbed who was my Rabb (Lord), Ali (as) or Allah?" Imam Shafi also said, "Someone once asked me to praise Ali (as) because the remembrance of Ali (as)'s extinguishes the fire. I said, "How can I praise such a person for whom even the intellect goes astray and starts to pray to Him?"

It seems that Allah revealed Moula Ali (as) for the purpose of testing His creation. One who could understand the difference between Oneness and wilayat will be rewarded with the highest levels of paradise. Moula Ali (as) 's attributes are so strange that our intellect and understanding can never truly grasp the truth of all His attributes. Allah revealed Moula Ali (as) in His own House. No one even today can understand this secret.

**Mullah Jami says, "Sheik (a scholar) went towards Kaaba, and I towards Najaf. I swear by the Lord of the Kaaba, in this matter, Haqq (truth) was with me. The difference between me and Sheik is I went towards the pearl and he went towards the oyster."**

It is an absolute proven truth that Sura Ikhlas is purely tawheed (Oneness). In this sura, Allah used the word "ahad" (One) for Himself.

Now let's look at the charismatic personality of Allah's absolute wali, Moula Ali (as). There are seven days in a week. Every day is associated with some Masoom (as). For example, Friday is associated with Imam Zamana (ajf). Monday is associated with RasoolAllah (saw). The day which is associated with Moula Ali (as) is Sunday. Sunday in Arabic is called "ahad" (One). **Kokab Durri page 339**, Moula Ali (as) said,*" People of the heavens write my name as "Ahad". On the fifth heaven, my name is Ali. Allah has given Me a very high status and named me Ameerul Momineen."* In the **same book on page 156 ref. Arbaeen and Firdusul Akhbar**, RasoolAllah (saw) said*, "Ali is to the people the way "Qul hu Allahu Ahad" is to Quran."*

Even with only mentioning one attribute of Moula Ali (as) it becomes clear what a great charismatic personality He is. It does not matter which attribute you look at, you will reach this same conclusion, and if you ponder deeply upon the true meaning of Moula Ali (as)'s name, then it will become so difficult to differentiate Moula Ali (as) from Allah that for some people it will cause them to go astray. Belief in the wilayat of Moula Ali (as) is the "pul e sirat" (bridge between Hell and Paradise) which everyone will have to cross. It is their belief and recognition of the wilayat of Moula Ali (as) which they will be measured on. This belief will determine how easily or how difficult it is to cross this bridge.

## When the Oneness of Allah appears in other than Allah or When others appear to be the Oneness of Allah

Wilayat is a collection of three things, knowledge, commandment, and order (rule).

All of these things must be fully authentic and complete. The knowledge is such a knowledge that it contains absolutely no ignorance because ignorance is the opposite of knowledge. It is such a knowledge which not only has full command over what has already been created, but it has full command over those things which have not been created yet. So if you doubt in the knowledge of the absolute wali, it means you doubt Allah Himself. The command is such that there is no doubt in His ability to be able to fulfill His commandment. Having such doubts in the commandment of the absolute wali of Allah or just thinking He has the ability to do one thing but not another is equal to doubting Allah's commandment. It is such an order/rule in which this whole universe is obedient to His order/rule. Allah's absolute wali (Moula Ali as) is the absolute ruler of the whole of creation; those things which are already in existence and those things which have not yet come into existence. His rule is Allah's rule. If you try to create a limit from your own opinion for Him, then you are challenging Allah's commandment and rule. When these three things, knowledge, commandment, and rule, are at their peak, it is called absolute wilayat. The one who possesses these three things at their peak will be the absolute wali. In Quran in various verses, whenever Allah has mentioned wilayat, He also mentioned ilm (knowledge), qudrat (commandment), and hukm (order/rule). We will present here a few Quranic verses and hadiths so that this will become even clearer.

1. **6 al-An'aam (The Cattle) 127-128: "And whatever they have been doing, they have a wali, and one day He will gather them. Certainly Allah is most wise and all knowing."**

In these verses, Allah has mentioned wilayat with knowledge. This is why Allah's absolute wali, Moula Ali (as) said, "*I have knowledge of everything*." He also said, *"I am the caretaker of the knowledge of Allah.*" Not only does He have full command on this knowledge, but He blesses others with knowledge. No one can even touch the knowledge unless he gives himself in complete obedience to the One whose knowledge is the same as Allah's knowledge, Moula Ali (as). As Moula Ali (as) Himself said, *"I know those secrets of Allah which no one except Allah Himself knows.*" **(Khutba Tuntunjia).**

2. **42 ash-Shura (Consultation) 9: "Have they created their own wali other than Allah? Allah is the only wali and He is the one who gives life to the dead. He has absolute command over all of creation"**
3. **46 al-Ahqaf (The Dunes) 32-33: "Those who do not obey the Ones who call you towards Allah, they will never be able to do any harm against Allah on this earth. There is no wali except Allah. Do they not ponder upon that Allah who created the heavens and the whole universe without any need of rest, He is the One who gives life to the dead, and certainly He has absolute command over the whole universe"**

In these verses, Allah has mentioned commandment with wilayat. We will explain it in more detail by using the sayings of Masoomeen (as).

1. Allah has full confidence in His commandment. **Usool e Kafi Kitab Tawheed chapter 6 hadith 2**
2. He created things with His commandment and wisdom. **Usool e Kafi Kitab Tawheed chapter 11 hadith 3**
3. The wonders of His commandment has no end because everyday He creates something new. **Usool e Kafi Kitab Tawheed chapter 22 hadith 7**

When this commandment of Allah appears in the form of Moula Ali (as), He Himself then says, *"Allah has given Me command regarding His knowledge*." **(Usool e Kafi Kitab e Hujjat chapter 14 hadith 1)**. So who is there who can even imagine what is the commandment of Moula Ali (as)? That Ali (as) which, according to Quran, is at the status of Allah's nafs (self). In regards to this nafs of Allah, (Moula Ali as), Masoomeen (as) have said, "*Allah listens and sees from His nafs*." **(Usool e Kafi Kitab Tawheed chapter 13 hadith 2)**

**3 aal-Imran (The Family of Imran) 20: "Allah has warned you about His Nafs (self)."**

Aqaee Khoemeni writes about this point in his book **"Misbah ul Hadaya Ala Calipha wa Wilaya page no. 53"**, "Moula Ali (as) has all the same attributes as the Oneness of Allah, and He has full command over all of those attributes. He also has full command over the whole of creation of Allah, but He never revealed these attributes in their full detail to the people because these attributes in their full sense can only be known and seen by Allah." Since Khomeini has mentioned taqseer and tawheed, we have included it in our book, but we will explain its meaning in a simpler way. When you draw a circle around another circle, then you draw another circle around that one. Then you keep doing this continuously. It does not matter how many circles you draw, but the center and original circle will remain unchanged. This is the explanation of when Allah appears in the form of others and others appear in the form of the Oneness of Allah. It does not harm or change the Oneness of Allah. This also is not shirk (polytheism) nor is it ghulu (exaggeration). It is an established fact

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4. **2 Al Baqara (The Cow) 17. "Don't you know the rule of the heavens, earth, and whole universe is only for Allah and there is no wali or helper other than Allah."**
5. **9 at-Tawba (The Repentance) 115-116: "Certainly the rule of the heavens and the earth is only for Allah. He is the one who gives life and He is the one who gives death. There is no wali or helper other than Allah."**

In these verses, Allah has mentioned wilayat with order/rule. An absolute wali who has such a rule over all of the universe that it cannot be limited simply to prove He is the leader of any specific area such as Mecca, Medina, etc. When you limit His rule in this way, you are insulting Allah directly. He (Moula Ali as) is "Maalik ul Mulk" (owner of the whole universe).The whole universe is in His obedience, those things already created and those which will be created. Hazrat Miqdad (ra) asked Moula Ali (as), *"Are the matters which are in the heavens also under Your commandment?" Moula Ali (as) replied, "O'Son of Aswad, I am the Hujjat (proof) on every creation of Allah which is in the heavens and upon the earth, and upon the angels which are in the heavens. The angels of the heavens cannot even move without My permission."* **(Najul Israr Second Edition page no. 222)** In **Khutbat Al Bayan** Moula Ali (as) said, *"I am the owner of all affairs from the beginning til the end."*

After Moula Ali (as) ordered the sun to return to an earlier position, the people thought this to be a great miracle. This was nothing more than an ordinary reflection of His unlimited rule. It is a common belief that Moula Ali (as) did this on two different occasions. This is the reason people consider it as a miracle. According to certain researchers Moula Ali (as) ordered the sun to change its position on at least 15 different occasions. **(Manqib ibn Shahr Ashoob First Edition page no. 387)** By doing this on so many different occasions, it is a proof this is not a miracle of Moula Ali (as). It was a normal thing which was so easy for Him to do, but ignorant people like us consider such as this to be a miracle.

## Absolute Master

Because Allah Himself does not come onto the earth to rule, then He must have some entity upon the earth in which He can reveal His rule through. In Quran it is written Allah does this through the personality of Moula Ali (as). Therefore Moula Ali (as) is the absolute master over the whole universe, those things created and those things which have not yet been created.

In order to understand the true meaning of our topic, it is necessary to ponder upon the word “olil amar” (absolute master). In this way you will be able to understand the true rule and commandment of Allah. In order to understand the meaning of absolute master, it is necessary to first understand the word “amr” (absolute commandment). In this book we cannot explain “amr” (absolute commandment) in its full details. However, we will discuss “amr” (absolute commandment) in a few sentences. In Quran this word was used upon different occasions and with different words. To understand absolute commandment, we will use three Quranic verses as references. These three verses will explain the true meaning of absolute commandment comprehensibly.

**36 Yaseen 81-83: “The One who created the heavens and the earth, does He not have the commandment (ability) to create that which is likened to them? Yes! He is the One who can create anything, and He has full knowledge of everything. No one else except Him can say “Kun” (BE) and then it will be. Allah is the most pure. He has full commandment over the whole universe in His Hands. Every creation will return back to Him.”**

The first thing notable in these three ayahs is that Allah mentions all three aspects of wilayat (knowledge, commandment, and order/rule). He describes absolute commandment by using the reference of “olil amr” (absolute master). This is an ultimate proof that whoever will be the absolute master will also have the knowledge, commandment, and rule in the same way as Allah. In other words, absolute master can only be the one who is the absolute wali of Allah. If you use this for any other person, it will be a shirk (act of polytheism). It has been revealed in these verses that what has been created and what will be created is all under the command of the one who is the absolute master. Allah has limited the meanings of “amr” (absolute commandment) after saying “innama” (one and only). By limiting the meaning of the word “amr”, Allah Himself has ordered that the word “amr” (absolute commandment) can only be used in relation to the one who is the absolute master, Moula Ali (as). So we can say that the only thing which is not under absolute commandment is Allah. Every single creation, whether it has already been created or will be created, is under the rule of the absolute wali. The absolute wali has full commandment over every single thing and the arrangement of every thing in the whole universe is in His hands. In Sura Qadr we find phrase “Qul e Amr”. The explanation of the meaning of absolute commandment in this ayah tells us that the absolute commandment can only be for the absolute master who was also the absolute master in the time of RasoolAllah (saw).

**4.an-Nisa (The Women) 83: "And when they heard any news of peace or fear, they spread this in all directions. If they had passed this onto RasoolAllah (saw) and the Absolute Master, then They would have told them the whole truth……"**

In order to confirm our statement, we will present two hadiths which are related to the Sura Qadr. In which Allah has mentioned the absolute commandment which is revealed through the absolute master.

**1**. RasoolAllah (saw) said, *"Believe in the night of revelation of the Quran! Shab e Qadr (night of Power) is associated with Ali (as) ibn Abi Talib (as) and the eleven Imams (as) which will be from His offspring."* **(Usool e Kafi Kitab e Hujjat chapter 124 hadith 12)**

**2.97 al-Qadr (The Power, Fate): "And the angels and the spirit came down and brought "Qul e Amr" from Their Lord."**

In the tafseer of this ayah, Ibn Abbas narrates, "In those months during Laylatul Qadr (night of revelation of Quran) Gibreal (as) use to come to Moula Ali (as) and say salam from Allah." **(Manqib ibn Shahr Ashoob First Edition page no.352)**

We have briefly discussed the topic of knowledge, commandment, and order/rule. We discussed only what was necessary so that you may understand our meaning in relation to our topic. However, if you wish to go into full detail regarding these three things, then you can write countless books on each topic. This is the reason we have only discussed those matters which are directly related to our book and left those things which were not necessary to make our point clear. It has been proven these three things are compulsory for wilayat. Whatever level of knowledge one has in regards to these three things, his level of wilayat will also be at that same level. The level of wilayat which is with Moula Ali (as) and His Offspring (as) will be explained later in our book. At this point we will explain the ideology of ordinary wilayat. In this way it will become clear to everyone.

## A Common Example of Commandment

Someone is thirsty. He cannot remove his thirst unless he has command over the waters. First of all, he has to have the knowledge of the location of the water. Suppose he knows where the water is located, but he does not have the necessary means to reach the water. In this case, he cannot remove his thirst. Now suppose he finds a way to reach the water, but he does not have the commandment to get the water because the person who owns the water does not give him permission to drink from the water. Despite of having knowledge and power, he will stay thirsty unless he can somehow gain the permission of the owner of the water.

When he gets all of these things, then he has full commandment over the water and can remove his thirst. This is the first stage of wilayat. Now he can drink the water, but he only has command over the removal of his own thirst. He cannot remove the thirst of any other person. Whoever will get this commandment where he can remove the thirst of others; his wilayat will be greater than the one who can remove his own thirst but not that of others. Now he has the commandment to remove the thirst of others, but he does not have the commandment to make juice from the water. The one who has this commandment to make juice from the water, his wilayat is greater than the one who can remove the thirst of others but cannot make juice from the water. If we go further, instead of finding the water, we ponder upon how the water was created. We will see that almost every person knows the scientific formula for water. Almost every person knows when you combine two atoms of hydrogen and one atom of oxygen, you will make water.

Even if someone has this knowledge, he still cannot create water from these two things. Only when someone has the knowledge of applied science, and these things are provided to him, then he can create water. This is the lowest stage of wilayat. If this person has been given a commandment to create hydrogen and oxygen, then he will be on a higher level of wilayat than the person who simply knows of these things but cannot create them himself. If he has been a commandment to obtain these things from their source of origin instead of from another person or place, then he will be on an even higher level of wilayat.

If he has been given the commandment to create these things himself without the help or need of any other person or thing, then this wilayat will be greater than all previous mentioned wilayats. Now keep increasing the stages of wilayat. When you see such personalities whose knowledge is the knowledge of Allah, whose commandment is the commandment of Allah, and whose order is the order of Allah, then imagine what is the level of His wilayat? This is the point where you cannot be anything except astonished. You have to admit your ignorance, and you have to submit yourself to this authority. Only shaitan and his offspring will doubt, deny, or speak any word against this authority.

## Creation and Establishment is related to Wilayat

When the will of Allah desired to be made known, the process of creation and establishment was started. This will of Allah appeared from the knowledge of Allah. It is called wilayat. Wilayat is the purpose of the creation of the whole universe. From this

Wilayat, the process of creation, establishment, and invention came about. The attributes of Allah must be revealed through the one who is the absolute wali (Moula Ali as). He is not Allah, but He is the creator of the whole of universe. He is not Allah, but His wilayat is the wilayat of Allah. He is the one who created the process of creation. Imam Jafar Sadiq (as) said, *"Before anything there was the will of Allah and from the will of Allah came all of creation."* **(Usool e Kafi Kitab Tawheed chapter 14 hadith 4)**

In Quran Allah mentioned creation in relation to wilayat. We will point out some Quranic verses which will help to explain this.

1. **6 Al-An'aam (The Cattle) 14: "O' Rasool! Say to these people, "How can I believe in any other wali except Allah who is the creator of the heavens and the earth?"**
2. **13 ar-Ra'ad (The Thunder) 16: "O'Rasool! Say, "Who is the creator of the heavens and the earth? Say, "That is only Allah." Say, "Have you again believed in a wali other than Allah? Those which cannot give any benefit even to themselves." Say, "How can one who is blind and one who can see be equal to each other? How can darkness and noor (light) be equal? Have they as proof of their wilayat created any such creations the way Allah has? Say, "Allah is the only creator."**

3. **18 al-Kahf (The Cave) 50-51: "Do you believe in Him (shaitan) and his offspring as your wali instead of Me (Allah)? They are your enemies. Calamitous is the exchange for evil-doers. I made them not to witness the creation of the heavens and the earth, nor their own creation; nor choose I misleaders for (My) helpers.**

4. **29 al-Ankaboot (The Spider) 19-22: "Have they not seen how Allah produced the creation and how he will reproduce it? Certainly, it is very easy for Him.**

**O'Rasool! Say, "Travel throughout the land and see how He originated creation, Allah is able to do all things. He punishes those whom He wills and shows mercy to those whom He wills, and turns unto Him. You cannot escape from Him on the earth or in the sky, and other than Allah there is no wali or helper."**

3. **32 as-Sajda (The Prostration) 4: "Allah is the one who created the heavens and the earth and all that is between them in six days. Then He sat upon the Throne. Other than Him, you have no wali or helper."**
4. **12 Yusuf (Joseph) 101: "O'Creator of the heavens and the earth! You are my only wali in this world and in the hereafter."**

It has been proved from these ayahs that wilayat is the reason of creation and establishment. Absolute wali is the creator of the whole universe, that which has already been created and that which will be created. As in **Khutbat ul Bayan**, Moula Ali (as) said, "*I am the creator of all creation*." In order to maintain the belief regarding tawheed, Imam Muhammad Baqir (as) said,

*"Talk about the Creator. Do not talk about Allah."* **(Usool e Kafi Kitab Tawheed chapter 8 hadith 1)** We do not need to go into details of this saying. These are the true beliefs of Shia. We will present only two hadith, one from Moula Ali (as) and the other from Imam Zamana (ajf).

1. Moula Ali (as) said to Ammar Yasir (ra), *"O'Ammar! My "ism" (name) established the whole universe and its inhabitants. I am the One who created the seven heavens."* **(Najul Israr First Edition page 447 Bahar ul Moarif)** In this hadith it is very important to notice that Moula Ali (as)'s "ism" is the creator of all things, but Moula Ali (as) is the creator of His "ism" Himself.
2. Imam Zamana (ajf) said, *"Allah is Our Creator. We are the Creators of all other things."* **(Tareek ul Irfan ala Sahib ul Zaman Second Edition ref Ahtejaj Tabrisi and Bihar ul Anwar)**

I do not care about non shias, but it always astonishes me the people who call themselves Shia can still have doubts regarding these attributes of Moula Ali (as). Even though creation is not a very great attribute of Moula Ali (as) that it should astonish you so much yet this one attribute seems to amaze the majority of people and they look no further into the truth of Moula Ali (as) because they are blinded by this one attribute which is so easy for Moula (as) to do. For Him it is absolutely nothing. Aqaee Khoemeni is one very popular religious personality of present times.

In Pakistan a vast majority of people follow and respect him greatly. If the people have no interest in the sayings of Masoomeen (as), then at least they should see what their scholars have written. The people follow their scholars blindly in all other matters. They should also follow blindly those things which their scholars have said regarding Ahlul Bayt (as). We are mentioning an extract from **"Akmal ul Deen bay Wilayat Ameerul Momineen (as) page no. 54"** in which Khoemeni has written in his book **"Misbal ul Hadaya ala Calipha wal Wilayat"**;

"RasoolAllah (saw) has mentioned a certain group of momins who were given such a high status even before their creation. So when they enter jannah, due to their high status Allah will speak to them and say, "Allah who is "hayyo ul quyyum" (one who will never die) and these momins will also never die. When I say "Kun" (Be), it immediately is. I have also given this to you. When you say "Kun" (Be), things will be created." So those momins have reached such a high status that whenever they say "Kun", then that thing will be created.

People must ponder upon this. When those who are the lowest slaves of Moula Ali (as) have the ability to create, then imagine what is the status and ability of Moula Ali (as) Himself who has the same command as Allah. If even these momins can be given the ability to create, then you should understand why this attribute should not amaze you and why the ability to create is no great difficulty to Moula Ali (as). The only reason one would doubt in Moula Ali (as)'s ability to create is that their hearts have turned towards shaitan and they have lost their iman. Not only does Moula Ali (as) have full commandment and rule over the whole of the universe, but He also has this commandment that He can give this attribute to anyone. We have written that wilayat is directly revealed from the knowledge of Allah. In order to explain again we will repeat the sayings of Moula Ali (as). "Allah gave Me commandment in His knowledge." It clearly means that even before the appearance of Moula Ali (as), He had absolute commandment over the whole universe

## Nearness of Allah

This whole universe was created because of certain reasons. Every reason has a reason itself. This is why there is a huge distance between the true Creator and His creation. This distance can never be removed. There is no possibility its removal will ever happen. The One whom Allah revealed first, He revealed Him from Himself (Allah). The One whom Allah revealed first (Moula Ali as) is the one who created the whole universe.

Allah is for Him, and He is for Allah. We start every ibadat (act of worship) with this as our niyyat (intention) "Qurbat til illah" (to gain the Nearness of Allah). The purpose of every ibadat (act of worship) is to gain the nearness of Allah. However, no one can reach Allah directly. It does not matter whether you try physically, spiritually, through prayers, fasting, etc. The true purpose of these acts of worship is not to reach Allah Himself directly but to reach His Mazher (Moula Ali as). This is the only way you can reach to Allah. Any way other than this is impossible. How near this Mazher (manifestation of Allah) is to Allah you will see from these hadiths.

## "Touched" in Allah

RasoolAllah (saw) said, *"Do not ever say anything against Ali (as) because He is "touched" in Allah."* **(Kokab Durri page 161 ref Halyatul Auliya)** This is a very famous hadith. We have to explain what does it means. Mumsoos means "touched" by Allah. RasoolAllah (saw) did not say that Moula Ali (as) is touched "from" Allah. RasoolAllah (saw) said Ali (as) is touched **"in"** Allah. You know very well the difference between from and in. Now you can understand how near Moula Ali (as) is to Allah.

At this point I think I should keep quiet because I do not want to become a target of accusation for the enemies of Moula Ali (as), but it is necessary to mention the way these so called narrators, scholars, and translators have explained this hadith. In Arabic "mumsoos" is also used for a person who is possessed ("touched" in his mind) by a spirit or jinn and becomes insane. So many of the modern day so called narrators and scholars in their explanations of this hadith (maaz' Allah) have said that RasoolAllah (saw) is saying Moula Ali (as) has become "insane" in the love of Allah so do not say anything against Him. These callous people who so easily will sell their iman consider Moula Ali (as) (naudbillah) to be insane simply because their filthy hearts do not want to accept the truth about Moula Ali (as).

After explaining what it means to be near to Allah in regards to Moula Ali (as), now we will prove it from **Sura Kahf ayah 50-51: "Do you believe in Him (shaitan) and his offspring as your wali instead of Me (Allah)? They are your enemies. Calamitous is the exchange for evil-doers. I made them not to witness the creation of the heavens and the earth, nor their own creation; nor do choose I misleaders for (My) helpers."**

In these verses Allah has declared, in the same way as it is declared there is no Allah other than Allah, there is no wali other than the absolute wali, Moula Ali (as). From this ayah we can understand that the absolute wali of Allah is a witness not only to the creation of other things, but is also a witness to the creation of His own self.

Being a witness on His own self is a proof of His nearness to Allah. It clearly means there was no witness at the time when Allah revealed Moula Ali (as) from His nafs (self). Whatever was created after Him, He is a witness of that creation. From the beginning of time until present day, it is a common belief among the people that the universe was created simply by the word “Kun” (Be). All of the intellectuals and scholars agree upon this principle that in one single moment one essence appeared from one other essence. So we have to believe the essence which was revealed from the nearness of Allah was only one in the same way that Allah is only One. Now we have to recognize Him. We will not be able to recognize Him from the opinions of so called philosophers, scholars, or self made ayatollahs. We will recognize Him from the “tongue of Allah”, Moula Ali (as).

1. **Manaqib ibn Shahr Ashoob First Edition page no 455**, *“All the prophets are a witness upon their own nations. Our Prophet (saw) is a witness upon all other prophets. Moula Ali (as) is witness on RasoolAllah (saw) and His Own Self.”* This is an ultimate proof there was no witness at the time of the appearance of Moula Ali (as).
2. **Kokab Durri page no. 200**, Moula Ali (as) said, *“I am the first person whom Allah created as His Hujjat (Proof of Allah upon all creation).”*
3. In **Khutbat ul Bayan**, Moula Ali (as) said, *“I am the one that looked everywhere and did not see anything except myself. I am standing in the skies where only souls are able to travel and I am the only ‘one’ who is able to breath there.”* **(Najul Israr First Edition).**

In order to reveal the nearness of Moula Ali (as), Allah Himself did such an arrangement of the universe which will remain until the end of time. The first house made by Allah on this earth was the house of Ali (as). In Quran Allah says, “The first house in which people were ordered to do tawaf (circulate) of was in Mecca and is

so holy it guides the whole universe.” We will not try to prove the Kaaba is the house of Moula Ali (as) instead of being the house of Allah. It is true that Allah associated this House towards Himself, but the word “bait” (house) itself is a proof that only the person who at least spent one night in the house can be the owner. That person cannot be other than Moula Ali (as) and His Holy Mother both of whom spent three nights there. We will present a very authentic extract which we took from **Nafsul Rasool Second Edition** whose author is Allama Ali Haider. This is an extract from Aini Nazami’s essay.

In this book while discussing about “nuqta baye bismillah” (the dot on the “bay” of bismillah) he has provided very convincing proofs. These proofs I will write for you word for word. Now it is up to you how much you ponder upon his words and what you take away from his sayings. Anyone who has “noor e wilayat” (light of wilayat) in his heart will find no difficulty in obtaining the truth from this extract. I am not speaking to those who do not wish to understand. Aini Nazami says:

“If we look into beliefs, we will find that there are only two things which are necessities of deen (religion). It is compulsory to believe in both of those things. Those two things are tawheed (Oneness) and “Maad” (Judgment Day). There are also two acts which are compulsory to perform. They are to enjoin the good and forbid the evil. These same four things are also in Sura Al Fatiha and in bismillah. Now we will come to the

letter “bay” which is a relationship between “abd o Rabb” (Mabood; creation and Creator). Upon the emergence of this relationship, the human automatically becomes the slave of Allah. “Bay” cannot exist without the dot. The whole reality of “bay” is based upon this dot. This dot is Moula Ali (as). In the dictionary of saints the first appearance of love is “bay”. The dot was the first creation from the existence of “bay”. If this dot is not there, neither will “bay” exist nor will it ever be seen. Without this dot, no creation can be created. If this dot did not exist, then no human would have existed as well. If the human does not exist, then how would the hidden treasure of Allah become known?

This is why Imam Jafar Sadiq (as) said, *"If We had not appeared in this world, then no one would have known or prayed to Allah."* This dot is what connects "abd o Rabb" (creation and Creator). For saints this dot (Moula Ali as) is the source of wahadat (Oneness of Allah). In sharia the source of wahadat (Oneness of Allah) is the Imam (Moula Ali as). It means that for us ignorant people who can never truly understand this attribute of Moula Ali (as) and can never reach that height of understanding, we must directly look at Moula Ali (as) in order to understand and gain nearness to Allah. "

Even though this extract is very brief, but from its depths, you can gain so much knowledge about the truth of the status of Moula Ali (as). The complete explanation of the topic of our book can be found in this extract if you take the time to ponder upon the depths of its meaning. In Aini Nazami's discussion, he has taken our topic even one step further. He gives more detail and insight into the relationship between Moula Ali (as) and Allah than we have done in our book. We were discussing Moula Ali (as)'s appearance before all other creations, but Aini Nazami is not discussing who appeared first or who appeared last. He is saying the only true existance is Moula Ali (as), and all other creations are only in existance because of Moula Ali (as). If there had not been Moula Ali (as), then there would have been no other creation.

## Wasila (Intercessor)

When it has been proven the true existance is Moula Ali (as), then it automatically proves there is no distance or third party between Moula Ali (as) and Allah. If we believe that Moula Ali (as) needs a third party or that there is a third party between Moula Ali (as) and Allah, then we would have to accept that third party as the first existance. The blessings from the "zat e aqdas e illahi" (Allah) are continuously flowing upon the creation. If this stops even for the blink of an eye, then the process of creation will be destroyed and disappear.

There are two kinds of blessings. The first type of blessing is for both this world and for the Day of Judgment. The other type of blessing is for the essence of the survival of creation. Creation itself does not have the power or capability to take this blessing directly from Allah because Allah did not put this power or ability in His creation. This is why creation cannot take this blessing directly from Allah and must have some third party (Moula Ali as) between creation and Allah in order for the creation to receive this blessing. It does not matter how much one struggles to reach this level. You will never be able to reach Allah directly because it goes against the nature of creation. If it were possible, there would have been no need for Allah to send prophets and messengers to the creation. The creation would have been able to reach Allah by themselves and receive His message directly. The prophets and messengers acted as a source (Wasila) for the creation so that they could receive the message of Allah and come to know what Allah is. In order to receive the orders of Allah; we have to have a Wasila (intercessor). In the same way we need a wasila (intercessor) to receive the message of Allah; we also need a Wasila for life, death, rizq (sustenance), health, etc. When there is a huge distance between Creator and creation, then certainly there is a need for a "bridge" in between the two so that the creation can easily reach their Creator. That bridge must be from Allah directly, but at the same time be in a human form so that the creation will be able to receive the message and all the needs of creation easily. If he is not both from Allah and in human form, this distance cannot be removed.

The Wasila must have the ability to take all the blessings from Allah directly and have the power to give it to the creation. This is the true meaning of Wasila (intercessor). For example, there is a universal rule that fire and water cannot be mixed. So we have to put a pot between them. From one side this pot takes the heat from the fire and at the same time the pot must be able to give this heat to the water. This is an undeniable truth. This pot cannot be made from fire nor can it be made of water. It must be made from a different substance.

## Is Wasila (Intercessor) a Creation?

When it has been proven that a Wasila (intercessor) between two things must be made from a different substance, it becomes so easy for us to clarify this matter. Now we can say with absolute certainty that the Wasila (intercessor) which is between "wajib" (Allah) and "mumkin" (creation) cannot be like either of those two things, He must be different.But whatever He is; only Allah knows. The creation will never know nor is it meant for the creation to fully know. It is only meant for them to accept this Wasila (Moula Ali as). Moula Ali (as) Himself said, *"My Batin (true self) is hidden. No one can know Me."*

A saint described Wasila in these words:

"It is impossible to describe the attributes of Moula Ali (as) because a whole ocean can never be put inside a cup. When did I have the belief that Moula Ali (as) is Allah? All I know is this: there is nothing which is like Moula Ali (as) except Allah."

Allama Iqbal described this reality in these words: "O'Ali (as)! You are the secret of the Wasila which is between Allah and His creation."

Before we go any further on this topic, we want you to be sure you understand the most important conclusion to be made from the above-mentioned lines. In this way it will remove the confusion which has been in the minds of shias for the last many centuries. Then we can reach a decision which will be final until the day of qiyamat (judgment day).

## Ghulu (Exaggertion) and Taqseer (Lowering the status of Ahlul Bayt as)

In previous chapters we have discussed these topics in detail, but the final decision was postponed until we had reached this point so that you would be able to make a decision after knowing all of the facts. Now we will remove ourselves from the debate of which attributes of Moula Ali (as) are ghulu (exaggeration) and which are taqseer (lowering His status). We also do not need to separate the attributes of Moula Ali (as) into separate chapters based upon whether they are from ghalis or muqassirs. This issue has been solved forever. The explanation of Wasila has closed the door on this debate forever.

**Ghali** is one who believed that Moula Ali (as) is **"zat e wajib" (Allah).**

**Muqassir** is one who believes that Moula Ali (as) is **"mumkin" (a creation).**

**Momin** is one who believes that Moula Ali (as) is **the secret of Allah**, and must admit that only Allah knows the true reality of Moula Ali (as) because Moula Ali (as) has said this Himself. We can never know the status of Moula Ali (as). When we do not have any knowledge regarding the status of Moula Ali (as), then how is it possible to exaggerate His status?

Two other words which are also used for Wasila are "hijab" (veil) and "barzakh" (place where souls will stay after death until the Day of Judgment). As we have previously mentioned, there are uncountable reasons which are keeping this whole universe together and keeping it from self destructing. In the same way there are uncountable Wasila (intercessors) and hijabat (veils) between Allah and His creation. In **Usool e Kafi Kitab e Tawheed chapter 22 first hadith**, Imam Jafar Sadiq (as) narrates from a sermon of Moula Ali (as), *"There are so many veils between the hidden secrets of Allah".*

Every veil is dependent upon the next veil, but the one who is the last veil is not dependent on any veil or Wasila. All the veils are dependent on the first Wasila. Whoever gains anything in this world, he gains it through this last veil which stands between Allah and all other veils. We have to find out who this last hijabat (veil) is. Allah has ordered us in Quran "wabtagho elahal Wasila". In order to recognize this last veil, we will present some proofs which no one will be able to doubt, but one must have such a heart that can accept this truth without simply rejecting it because you do not have knowledge of such things.

1. RasoolAllah (saw) said, "*There is no hijab (veil) between Ali (as) and Allah. Ali (as) is a veil between Allah and His creation*. (There is no need for any explanation. RasoolAllah (saw) has clearly stated the reality of the Creator, creation, and the Wasila (Moula Ali as). This hadith clearly proves Moula Ali (as) is the last hijab (veil). There is no hijab (veil) or Wasila between Moula Ali (as) and Allah. Moula Ali (as) gains everything directly from Allah. Moula Ali (as) is the distributor of all things to the creation.) **(Kitab Saleem bin Qais page no. 275)**

2. Imam Jafar Sadiq (as) said, *"There is no hijab (veil) between Us and Allah. We are "Arkan e Tawheed" (principle of Oneness of Allah)."* **(Usool e Kafi)**

3. Imam Muhammad Baqir (as) said, *"Allah made Ali (as) as a sign between Him (Allah) and His creation. So one who recognizes Moula Ali (as) as this sign, then he is a momin. One who denies Moula Ali (as) as this sign is a kafir (disbeliever). One who remains ignorant to the status of Moula Ali (as) has gone astray. One who believes there is a veil between Moula Ali (as) and Allah is a mushrik (polytheist)."* **(Usool e Kafi Kitab Iman o Kufr chapter 293 hadith 2)**

4. A very famous saying of Moula Ali (as) is *"If all the veils have been removed, My belief will not increase even a little."* Moula Ali (as)'s saying is a clear absolute proof that there is no veil between Himself and Allah which has any effect upon His beliefs.

In reality the purpose of Moula Ali (as)'s appearance is for the creation to be able to recognize Allah. Moula Ali (as)'s true purpose was revealed upon the completion of the recognition of Allah.

Because Allah is recognized through Moula Ali (as), this is why there must be no hurdle, obstacle, or veil between Moula Ali (as) and Allah. Mr. Khoemeni wrote in his book "**Misbah Hidaya Illa Caliphatul Waliya":**

> "Allah revealed Himself through Moula Ali (as). Moula Ali (as) has all of the same attributes as Allah and the same names as Allah, but even though there are many similarities, Moula Ali (as) is not Allah. **"(Akmal ul Deen bay Wilayat Ameerul Momineen page 110)**

All of the scholars from every sect of Islam have agreed that on the occasion of Miraj (when RasoolAllah ascended to the heavens) there was a hijab (veil) between Allah and RasoolAllah (saw). Some foolish people thought it was an actual curtain that Allah put between Himself and RasoolAllah (saw). As we have previously mentioned, the meaning of hijab is Wasila (intercessor). Without this Wasila, RasoolAllah (saw) cannot speak to Allah. Regarding Miraj Imam Jafar Sadiq (as) narrates, *"There was a hijab between the two of Them (RasoolAllah (saw) and Allah) which was very bright and flowing. RasoolAllah (saw) examined the Noor of Allah through a very tiny hole which was like the eye of a needle."* **(Usool e Kafi Kitab Hujjat page 110 hadith 13).** Ponder upon how is it that when RasoolAllah (saw) examined the Noor of Allah through a hole the size of the eye of a needle then it becomes a great attribute of RasoolAllah (saw) and was declared as a Miraj by Allah. Now imagine the status of the One who is considered to be the "Veil of Allah" and "touched" in Allah who is not in need of any Wasila between Him and Allah. It is impossible for us to ever fully understand and realize the status of such a personality (Moula Ali as).

## Wilayat in Quran

Quran was revealed through and for wilayat. Every book is based upon a topic. The topic of the book of Allah is tawheed (Oneness). Tawheed cannot be proved without wilayat. This is the reason Quran appears as the “bouquet” of wilayat. Masoomeen (as) have said, “*The whole Quran was revealed due to Our attributes*.” As we previously mentioned, deen (religion) is wilayat. The source of deen (religion) is Quran. So there should be absolutely no doubt or surprise that Quran is an instruction book for wilayat. In Quran wilayat was mentioned on several different occasions and in different ways under various names. We cannot discuss in detail about every occasion.

Our book is brief and this topic is very great in length. We will mention a few occasions and explain it through the hadiths of Masoomeen (as).

## Promise of Allegiance

In Quran Allah has mentioned wilayat as a promise of allegiance on several different occasions.

1. **2 Baqara (The Cow) 40: O Children of Israel! Remember my favor whenever I have favoured you, and fulfil your promise, I shall fulfill My promise, and fear Me.**

In Tafseer Safi and Ayyashi, Imam Jafar Sadiq (as) said, "*Allah says if you accept the wilayat of Ali (as) which is from Me (Allah), I will grant you jannah (paradise).*"

2. **5 al-Maaida (The Table) 7: "Remember Allah's grace upon you and His promise by which He bound you when you said: We hear and we obey; And keep your promise to Allah. He knows what is in the chests of men."**

**In Tafseer Safi page no. 131 ref Tafseer Qumi**, when RasoolAllah (saw) took the promise of allegiance of the wilayat of Moula Ali (as) from the people, they said, "We hear and we obey. Whatever you have said for us to do, we will do". Later they broke this promise of allegiance. So this verse was revealed for those people who broke the promise of allegiance.

3. **13 ar-Ra'ad (The Thunder) 20: "Such as keep the pact of Allah, and break not the promise."**

**In Tafseer Safi ref Tafseer Qumi**, Imam Musa al Kazim (as) said, "*This ayah was revealed for Aal e Muhammad (as) in regards to the promise of allegiance to Ameerul Momineen (as) and other Masoomeen (as) which Allah took in "Alam Zarr" ( the place where all souls were gathered before the creation of humans).*"

4. **Dehar 7: "They fulfilled their promises and fear the day which will be very difficult"**

Imam Riza (as) said, "Allah *took the promise of allegiance from these people."*

**(Usool e Kafi Kitab Hujjat chapter 107 hadith 5)**

Now we will present a very important ayah. Not only is all of humanity mentioned but also all of the prophets. Not only all of the prophets are mentioned but also RasoolAllah (saw) Himself is mentioned.

5. **33 al-Ahzaab (The Clans) 7-8: "O RasoolAllah! Remember that time when we took a promise from all of the prophets, and from thee (RasoolAllah saw) and from Nuh and Ibrahim and Musa and Isa son of Mariam. We took from them a solemn promise: That He may ask those who were loyal of their loyalty. And He has prepared a painful doom for the unfaithful."**

This is the most important ayah regarding the promise of allegiance.

1. Allah took a promise of allegiance from all prophets. No one was exempt from this promise.
2. Allah also took the promise of allegiance from all of the "olil azam" (great prophets who came with a sharia and kalima).

3. Particularly we should notice Allah also took the promise of allegiance from RasoolAllah (saw) Himself.
4. It was such a great promise that all the prophets would be answerable to Allah if they had broken this promise.
5. Even though these were the great prophets of Allah, if they had broken this promise of allegiance, even they would have become kafir (disbelievers).

This question will appear in everyone's mind. What is so important that no matter what one's status was, from the highest of creation to the lowest, the same punishment would have been given by Allah to anyone who broke this promise of allegiance and Allah would have handed out this punishment without any regard to the status of the person whether he be a high prophet or a low servant, he would be dealt with in the same manner? Let us consult the fifth inheritor of Quran, Imam Muhammad Baqir (as). Imam (as) said, *"Allah took the promise of allegiance of wilayat of Moula Ali (as) from all prophets.*" **(Shahadatay Wilayatay Ali (as) page 96)**

## Amanat (entrustment; Wilayat of Moula Ali as)

The word "amanat" (entrustment) was used several different times in Quran. This "amanat" was so great. The angel (Gibrael as) who brought it was given the title of "Ruh ul Ameen" (most trusted) by Allah. All the other angels are masoom (without sin). They can never be dishonest. Yet Allah has not called any other angel "Ameen" (trustworthy). Allah said this only for Gibrael (as). Even though Gibrael (as) was not the only angel who use to bring "wahi" (revelations of Allah). There were many angels who were given this duty.

Yet none of them were regarded as "Ameen". This sacred angel was called "Ameen" (trustworthy) because He was given the task of bringing a special "amanat" from Allah.

The one Gibrael (as) brought this "amanat" to (RasoolAllah saw) was called "Sadiq ul Ameen" (most truthful and trusted). Because this "amanat" was so beloved by Allah, Allah would swear by the place where He (RasoolAllah saw) use to live. Now we have to see what was this "amanat" (entrustment) which was the purpose of the prophet hood of RasoolAllah (saw).

1. **33 al-Ahzaab 72: "We offered the special amanat to the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it."**

In the tafseer of this ayah, Imam Jafar Sadiq (as) said, *"Amanat is the wilayat of Ameerul Momineen (as)."* **(Usool e Kafi Kitab Hujjat chapter 107 hadith 2)** In **Tafseer Safi,** Ayyon Akbar al Riza and Mafi ul Akbar write the same tafseer of this ayah from Imam Jafar Sadiq (as) and Imam Riza (as). Now we will ask the Quran itself if Gibrael (as) brought all of the wahi (revelations of Allah) or only that wahi in regards to the wilayat of Ameerul Momineen (as).

2. **26 ash-Shu'araa (The Poets) 193-194: "Ruh ul Ameen (Gibrael as) brought this in a clear Arabic language upon thy heart so you may be one of the warners."**

In **Usool e Kafi and Al Basair**, Imam Muhammad Baqir (as) said, "*Whatever Gibrael (as) use to bring was in regards to the wilayat of Ameerul Momineen (as*)." Imam Jafar Sadiq (as) said, "*Gibrael (as) brought the wilayat of Ameerul Momineen whose position was revealed on the Day of Ghadeer."* Shah Shams Tabrez explained the "mehfoom" (meanings) in these words,

**"Whenever Gibrael (as) would come from His Creator,He would go to RasoolAllah (saw). But His purpose and His reason of going To RasoolAllah (saw) was Moula Ali (as)."**

## Haqq (Truth)

In Quran another name for wilayat is Haqq (truth). We will explain this using the following ayahs.

1. **34 Saba (Sheba) 6: "Those who have been given the knowledge see that what is revealed unto you from thy Lord is Haqq (truth)."**

**In Tafseer Safi page 412 ref Tafseer Qumi**, Haqq is Moula Ali (as).

2. **47 Muhammad 2-3: "And those who believe and do good works and believe in that which is revealed unto Muhammad and it is Haqq (truth) from their Lord- He rids them of their ill deeds and improves their state. This is because those who disbelieve follow falsehood and because those who believe follow Haqq (truth) from their Lord."**

In **Tafseer Safi page 464-465 ref Tafseer Qumi**, Imam Jafar Sadiq (as) said, *"In Sura Muhammad one ayah was revealed for Us and one for Our enemies. In the ayah We are Haqq (truth) and Our enemies are batil (falsehood)."*

3. **10 Yunus (Jonas) 53: "And they ask you to inform them "Is it Haqq (truth)"? Say "Yes, by my Lord verily it is Haqq (truth), and ye cannot escape."**

Imam Jafar Sadiq (as) said, "*O'RasoolAllah (saw) and when they ask you to inform them "Is it Haqq (truth)?". Say, "Yes, by my Lord verily it is the wilayat of Ameerul Momineen Ali ibn Abi Talib (as), and ye cannot escape from it."* **(Usool e Kafi Kitab Hujjat chapter 107 hadith 87)**

## Naimat (Blessing)

Whatever we have received from Allah is a blessing, but there is only one true blessing which Allah not only repeatedly reminds His creation of but also reminds them that this is the first thing they will be asked about on the day of judgement. (You will read more about this point in the chapter Qiyamat (Judgement Day).

This can only be the blessing of the wilayat of Ameerul Momineen (as). The whole Quran itself is a witness of this. **Sura Rahman** is an outspoken proof of this. I cannot go into details, but I will mention a few ayahs in order to explain this.

1. **16 an-Nahl (The Bee) 83: "They know the naimat (blessing) of Allah and then deny it. Most of them are kafir (disbelievers)."**

In **Tafseer Safi page 279-280 ref Tafseer Qumi**, Imam Jafar Sadiq (as) said, "*I swear by Allah, in this ayah, We are the naimat (blessing) of Allah which Allah blessed His creation with."* In **Usool e Kafi** Imam Jafar Sadiq (as) narrates from His forefathers *"When this ayah "**innama waliyo kumullah"** was revealed, some people gathered in the mosque of Medina. They asked each other," What do you think concerning this ayah?" One of them said, "If we deny this ayah, we will become kafir (disbeliever). If we accept it, then the son of Abu Talib (as) will over come us." The other people said, "We know that Muhammad (saw) is absolutely true in His speech, but we will never become a friend of His nor will we be obedient to Ali (as). It does not matter what orders He gives to us.*
*We will never follow Him."* Imam Jafar Sadiq (as) said this ayah was revealed in regards to this incident.

2. **102 at-Takaathur (Competition) 8: "Then, on that day, you will be asked concerning the niamat (blessing)."**

In **Yanabil Muwaddah**, Imam Muhammad Baqir (as) said, *"In the deen (religion) the niamat (blessing) is Our Wilayat."* The same narration is also in **Tafseer Safi and Tafseer Ayyashi** from Imam Jafar Sadiq (as).

## Rehmat (Mercy)

The whole of the universe is under the rehmat (mercy) of Allah. We have proven the whole universe was created through wilayat. Wilayat is the rehmat (mercy) of Allah. We will present only one ayah in this regards.

**42 ash-Shura (Consultation) 8: "Had Allah willed, He could have made them as one community, but Allah brings whom He wills into His rehmat (mercy). And the wrong-doers have no wali or helper."**

Imam Jafar Sadiq (as) said, "*Rehmat (mercy) is the wilayat of Moula Ali (as). Allah brings whomever He wills into the wilayat*." **(Akmal ul Deen bay Wilayat Ameerul Momineen (as) page 337 ref Taveel ul Aayat)**

# Sirat ul Mustaqeem (The Straight Path)

We have been ordered to read “namaz” (pray). Namaz is a Persian word. In Quran it is written as “salat”. There are two meanings of salat in Arabic, durood and dua. We read durood in the tashahud. We make dua at the point where we say “Ahadena Siratul Mustaqeem”. If salat means durood, then namaz is nothing except the tashahud. If your tashahud is not correct, then your namaz will become the same as the namaz of those who have been cursed by Allah. It has been stated in **Sura Ma’oon**, “Fawaylunn lil musalleen”. There is a wayal (curse), lanat (curse), destruction, and jahannum (hellfire) for the namazis (one who reads prayers). You must remember Allah uses the word “wayal” (curse) specifically for kafirs (disbelievers) and those who will go to the hell. How unfortunate is that person who prays all the time and still will go to the hell. Because this topic is not the purpose of this book, for now we will leave this point as we do not have the time to explain both our topic and this one as well. But I will advise you to read these two books so that you will be able to fully understand the true meaning of tashahud. The two books are **Shahadatay Wilayatay Ali (as) by Moulana Nazar Hussain Qamar and Akmal ul Deen bay Wilayat Ameerul Momineen (as) by Moulana Nisar Abbas Naqvi.** These two books are compulsory for those who believe namaz is a wajibat (compulsory act of worship).

If the meaning of namaz (prayer) is dua, then namaz is nothing except "Ahadena Siratul Mustaqeem". If you do not know the true meaning of "Siratul Mustaqeem" (Straight Path), then all of your prayers (namaz) is of absolutely no value and will give you no benefit in the hereafter. The main purpose of explaining this term "Siratul Mustaqeem" is so that we can correct not only our beliefs but our acts as well. We will to look to Quran for the explanation of "Siratul Mustaqeem".

1. **23 al-Mu'minoon (The Believers) 73: "Certainly thou summons them unto the straight path"**

**Tafseer Safi page 344 ref Tafseer Qumi**, Masoomeen (as) have said, "*Siratul Mustaqeem is the wilayat of Ameerul Momineen."*

2. **43 az-Zukhruf (Ornaments of gold) 43: "So hold thou fast to that which is revealed in thee. Certainly you are on the right path"**

In its tafseer Masoomeen (as) have said, "*Moula Ali (as) is Siratul Mustaqeem*."

**(Usool e Kafi Kitab Hujjat chapter 107 hadith 24)**

3. Imam Jafar Sadiq (as) said regarding **Sura Hajjar ayah 41**, in Quran itself this is what is written, *"Haza Siratul Mustaqeem"(this is the straight path), but the actual words of the ayah are "Haza Siratul Ali Mustaqeem" (The path of Ali (as) is the straight path)"* **(Usool e Kafi Kitab Hujjat chapter 107 hadith 63)**

4. **6 al-An'aam (The Cattle) 153: "And He commanded you saying: This is My straight path, so follow it. Follow not other ways, lest you be parted from His way. This hath He ordained for you, that you may ward off evil."**

Imam Muhammad Baqir (as) says, *"Wilayat of Ali (as) and His Offspring is the Siratul Mustaqeem (straight path) of Allah."*

5. Imam Jafar Sadiq (as) said, " *Moula Ali (as) is Siratul Mustaqeem"* **(Usool e Kafi Kitab Hujjat chapter 107 hadith 91)**

6. RasoolAllah (saw) said, *"Siratul Mustaqeem is the wilayat of Ali (as) and Aimmah (as)."* **(Yanabil Muwaddah page 184)**

Like Siratul Mustaqeem, "Sabeel Allah" (way of Allah) is also the wilayat of Moula Ali (as). In **Tafseer Ayyashi** Jabar bin Abdullah Al Ansari narrates in the tafseer of this ayah of **Sura Aal Imran** (If you die or get killed in the way of Allah), Imam Jafar Sadiq (as) said, "*Sabeel is Ali (as) and His Offspring (as). One who gets killed in the way of Their wilayat, it is the same as if he had got killed in the way of Allah. One who died in the way of Their wilayat, it is also the same as if he died in the way of Allah."*

## Hidayat (Guidance)

On several occasions in Quran Allah has declared wilayat and hidayat (guidance) as compulsory upon the creation.

We will mention two ayahs here:

1. **17 Bani Israel 97: " And he whom Allah has guided, he is led aright; while, as for whom He sends astray, for them they will find no wali beside Him"**
2. **18 al-Kahf (The Cave) 17: "He whom Allah guideth, he is indeed led aright, and he whom He sendeth astray, for him thou will not find any other wali"**

Now we will search for who is the "wali" who guides the creation aright.

1. **20 Taa-haa 82: "Verily I am forgiving towards him who repents and believes and does good and afterwards walks aright."**

It has been proven from this ayah that without getting guidance tawba (repentance), faith or acts of good deeds is not enough for you to be forgiven. In **Tafseer Qumi**, Masoomeen (as) explained this ayah in these words, "*Hidayat (guidance) is Our wilayat and Our recognition."* A very important point in this saying is that one must recognize that belief and marifat (recognition) are two different things. What the Imam (as) is saying is that one must gain marifat (recognition) because having belief alone is not enough.

2. **42 ash-Shura (Consultation) 52: "And thus have We revealed in thee (Muhammad) a Spirit of Our Command. Thou knew not what the Scripture was, nor what was the Faith. But We have made it a light whereby We guide whom We will of Our bondsmen. And thou verily dost guide unto a right path"**

**In Tafseer Noor ul Saqlain**, in regards to this ayah Imam Muhammad Baqir (as) said, *"Noor (light) is Moula Ali (as). Whomsoever Allah guides, He guides through Moula Ali (as)."*

3. **In Kitab Saleem bin Qais page no. 275**, RasoolAllah (saw) said, "*Allah has sent Moula Ali (as) to every nation as a proof of His guidance. The prophets and messengers are also included amongst the people. They were a witness of this proof. To Allah the one who gains the marifat (recognition) of Moula Ali (as) is at the highest level."*

## Islam

1. **8 al-Anfaal (The Spoils of War) 61: "And if they incline towards peace, then thou incline towards it also"**

Imam Jafar Sadiq (as) said, *"Islam (peace) is when you obey the commands of Masoomeen (as)."* **(Usool e Kafi Kitab Hujjat chapter 107 hadith 16)**

2. **2 al-Baqara (The Cow) 208: "O believers! Come all of you and enter into Islam"**

3. Imam Muhammad Baqir (as) said about "innalazeena endallah alislam" means the belief in the wilayat of Ameerul Momineen (as**). (Manaqib ibn Shahr Ashoob First Edition page 459)**

## Iman (Faith)

Every shia child is aware of the hadith in which RasoolAllah (saw) said regarding Moula Ali (as) during the Battle of Khunduq. "*Kull e iman (Moula Ali as) is going to fight kull e kufr (Amar bin Abdowad)".* Iman (faith) is Ameerul Momineen (as) and His wilayat. This hadith has proven this point beyond any doubt. Whenever in Quran Allah uses the word "iman" (faith), Masoomeen (as) have told us that this word is in reference to Moula Ali (as) and His wilayat.

1. **5 al-Maaida (The Table) 5: "Whosoever denies the iman (faith), his work is vain and he will be among the losers in the Hereafter."**

In the tafseer of this ayah, Imam Jafar Sadiq (as) has said, "*Whoever denies the wilayat of Moula Ali (as) has lost his whole iman (faith). Ali (as) is the whole of iman (faith*).

2. **Momin 10: "Certainly the people who did kufr (enmity towards Masoomeen as) will be told Allah's anger is great. When you were invited towards iman (faith), you did kufr (enmity towards Masoomeen as)."**

Masoomeen (as) said, *"Iman (faith) is wilayat of Ali (as) ibn Abi Talib (as)."*

**(Tafseer Safi and Tafseer Qumi)**

3. Imam Muhammad Baqir (as) said, *" Our love is iman (faith) and Our bughz (enemity) is kufr"* **(Usool e Kafi Kitab Hujjat chapter 8 hadith 12)**

4. **Manaqib ibn Shahr Ashoob First Edition page no. 459**, Imam Muhammad Baqir (as) said*, "Iman (faith) is Moula Ali (as). There are many hadiths in this regard."*

## Noor (light)

There are so many different ideologies and extreme misunderstandings regarding the explanation of "noor" (light) amongst the Muslims of today. A vast majority of shia and sunni scholars think noor is light which is an absolutely wrong belief. In Arabic language the word which is used for light is "zia". Even in Quran the word "zia" is used for light.

When no one knows what is the meaning of noor, then how is it possible to understand any truths regarding it? Until today those verses of Quran which contain the word "noor" remain a secret. If you want to create a dispute between two groups of Muslims, then you only have to start a debate regarding whether or not RasoolAllah (saw) is noor.

Because this topic is not a part of our book, we will not discuss it in its full detail. However, we will briefly explain the true meaning of noor and will prove that noor is the wilayat of Moula Ali (as). The first thing we will do is to explain the true meaning of noor. The literal explanation of noor is “noor is such a thing that has full command over its own self (nafs ul amr) and can create from its own self”. Because Masoomeen (as) appeared from Allah, this is why Allah is “noor” to Them. The rest of creation was created by Them (Masoomeen as). This is why They are “noor of alameen” (light of the whole universe). The other explanation of noor is “noor is such a thing which creates the five senses within humans.” Light can also be considered a noor because both light and noor are sources of illumination. If there is darkness, we will be unable to differentiate between any two objects. As soon as the light comes, we can recognize every individual object. Our five senses are also noor in this sense as they allow us to differentiate between two different objects like colors, voices, tastes, smells, hardness, softness, etc. In this sense, aql (intellect) is also a noor. Aql (intellect) helps us to differentiate between Haqq (truth) and batil (falsehood).

One who guides (hadi) is also a noor. It tells us the difference between the straight path and the path which takes you astray. In this regard, we will present three ayahs so that you can understand what we are saying completely.

First ayah is **Sura Baqarah ayah 257**; Allah says in this ayah, **"Allah is the wali of those who believe. He brings them out of the darkness into "noor"**. In this ayah, Allah is referring to those people who are believers, and Allah is declaring Himself as their wali. Despite of the fact that they are believers, they are still in the darkness, and Allah is bringing them towards the "noor". The next two ayahs are in reference to those people who are not only believers but also momins. Yet they are still in darkness, and RasoolAllah (saw) is the one who will bring them towards the "noor". These verses are in **Sura Talaq 10-11 "A messenger reciting unto you the revelations of Allah made plain, that He may bring forth those who believe and do good works from darkness into "noor**". "

We can understand from these three ayahs that even a momin who is doing good works can still be in darkness. Allah and RasoolAllah (saw) take those momins from the darkness to “noor”. So from the last two ayahs we can conclude these points:

1. RasoolAllah (saw) recites these ayahs in order to take momineen out of the darkness.
2. In order to remove this darkness Allah revealed specific ayahs in Quran.
3. The ayahs which mention iman (faith) and good works are different than those which mention “noor”.
4. Only these specific ayahs can remove the momins from darkness.
5. These ayahs were revealed in the recognition of noor and the condemnation of darkness
6. To Allah the true spirit of ibadat (act of worship) is not only iman (faith) and good deeds. One cannot enter the jannah (paradise) unless they recognize “noor”.
7. When one gets the marifat (recognition) of noor and also possesses iman (faith) and good deeds, only then will he be able to enter jannah (paradise).

It has been proven from these three ayahs that unless you get the marifat (recognition) of noor then you will never be able to enter jannah (paradise).

It is compulsory for one to search for this noor in order for one to enter jannah (paradise). Who is this noor? The Noor will tell this to us Himself. In the tafseer of this ayah (Allah and His Rasool bring momin towards noor out of darkness) Imam Muhammad Baqir (as) and Imam Jafar Sadiq (as) have said, *"Noor is the wilayat of Moula Ali (as)."* **(Manaqib ibn Shahr Ashoob First Edition page no. 453)**

Now we will explain the true meanings of noor using the following ayahs:

1. **66 at-Tahrim (The Prohibition) 8: "On the day when Allah will not abase the Prophet and those who believe with him. Their noor will run before them and on their right hands; they will say: "Our Lord! Perfect our noor for us and forgive us"**

**In Tafseer Safi page no. 505 ref Majma ul Bayan** , Imam Jafar Sadiq (as) said, *"On the day of Judgement, Aimmah (as) will be walking ahead of momineen and on their right hands until They(Aimmah as) take them (momineen) to their houses in the jannah.*" The same narration is also in **Tafseer Qumi** and Imam Muhammad Baqir (as) said, *"One who will get noor on that day will be in the jannah. On that day there will be no such momin who will not get the noor"*

**2. 64 at-Taghaabun (Mutual Disillusion) 8: "So believe in Allah and His messenger and the noor which We have revealed.**

In **Tafseer Qumi** it has been stated that "noor" is Ameerul Momineen (as). In **Usool e Kafi** Imam Musa al Kazim (as) said, *"Noor is Imam (Moula Ali as*)." Imam Muhammad Baqir (as) said, *"I swear by Allah, noor is all of Aimmah (as)."*

**3. 7 al-A'araaf (The Heights) 157: "Then those who believe in him (RasoolAllah saw), and honor him, and help him, and follow the noor which is sent down with him: they are successful"**

It is narrated from Imam Muhammad Baqir (as) in **Tafseer Ayyashi and in Usool e Kafi** from Imam Jafar Sadiq (as) *that "noor is Ameerul Momineen (as) as well as the other 11 Imams (as)."*

**4. 42 ash_Shura (Consultation) 52:** We have previously mentioned this ayah and in its tafseer we mentioned the sayings of Imam Muhammad Baqir (as) where He said, *"Noor is Ameerul Momineen (as). Whosoever Allah guides, He guides through Moula Ali (as)."*

## Zikr-Tazkira (Remembrance)

In Quran these two names are also used for Wilayat. We will mention a few ayahs in this regard.

1. **20 Taa-haa 124: "But he who turns away from zikr (remembrance) of Me, his will be a narrow life, and I shall bring him blind to the assembly on the Day of Resurrection."**

**In Tafseer Safi page no. 324**, Masoomeen (as) have said*, "Zikr (remembrance) is the wilayat of Ameerul Momineen Ali (as) ibn Abi Talib (as). Blind is one who on the day of judgement will be unable to see from the eyes, but one who is blind in this world is one who does not recognize the wilayat of Ameerul Momineen (as) and becomes blind in his heart."*

2. **36 Yaseen 11: "Thou warns only him who follows the zikr (remembrance) and fears the Beneficent in secret. To him bear tidings of forgiveness and a rich reward. "**

In **Tafseer Safi page no. 421**, Masoomeen (as) have said, *"Zikr is Ameerul Momineen (as)."*

3. **29 al-Ankaboot (The Spider) 45: "Worship preserves one from lewdness and iniquity, but verily the zikr (remembrance) of Allah is more important."**

Masoomeen (as) say in the tafseer of this *ayah "We are the zikr (remembrance) of Allah. We are the Akbar (greatest)."* **(Shahadatay Wilayatay Ali (as) page no. 180 ref Maratul Anwar Tafseer Burhan Kafayat ul Mohadeen)**

4. **62 al-Jumu'a (Friday) 9: "O ye who believe! When the call is heard for the prayer on the day of congregation, hasten unto the zikr (remembrance) of Allah."**

Imam Muhammad Baqir (as) says in the tafseer of this ayah*, "Zikr (remembrance) of Allah is Ameerul Momineen (as)."* **(Shahadatay Wilayatay Ali (as) page no. 180 ref Ikhtasas).**

5. **74 al-Muddassir (The Cloaked One) 49: "Why now turn they away from the zikr (remembrance)"**

In **Usool e Kafi** Masoomeen (as) say, *"Zikr is Wilayat of Ameerul Momineen (as)."*

6. **72 al-Jinn 17: "Whoso turns away from the zikr (remembrance) of his Lord: He will throw him into ever-growing torment."**

Ibn Abbas narrates *"Remembrance (zikr) of Allah is wilayat of Ameerul Momineen Ali (as) ibn Abi Talib (as)."* **(Akmal ul Deen bay Wilayat Ameerul Momineen (as) page no. 342)**

## Hidden Name of Allah

The recognition of every creation is by its name. We cannot recognize Allah completely until we recognize what is His name

One way of recognition is through the attributes of an object or person. This is why Allah has told us to recognize His name by His attributes because we are unable to recognize Allah directly. We must recognize Him through His attributes. In this same way we are unable to recognize Allah directly, we are also unable to recognize the Mahzer of Allah (manifestation of Allah) directly. We must recognize Him through His attributes as well. We must recognize Allah through the attributes of the Mahzer of Allah (Moula Ali as). This is a secret of the Oneness of Allah. Allah says in **Sura A'raaf ayah 180, "Allah has the most beautiful of names. So call Him by those names."**

Imam Jafar Sadiq (as) says in the tafseer of this ayah, "*We are the names of Allah. Without gaining Our marifat (recognition) Allah will never accept their amals (fasting, prayers, etc)."* **(Tafseer Ayyashi)** In **Usool e Kafi Kitab Tawheed chapter no. 17 hadith 1**, Masoomeen (as) say, *"Allah revealed His nafs (self) through His names. When He created the creation He called them and asked them to pray to Him. He put them in a test so that they would call Him through His names."* Unless there is a zahoor (revelation) of all the names of Allah, then They will never come into being. His name "Allah" contains all of His attributes. This name "Allah" requires a Mahzer (manifestation). The one who is the Mahzer of Allah will have the same attributes as Allah and will have the same commandment over those attributes as Allah does. The Mahzer of Allah will tell the creation about Allah.

This Mahzer(manifestation) is the ruler over all of the creation. His only ruler or the only "being" which is above this Mahzer of Allah is Allah Himself. This Mahzer has the same powers of Allah. This Mahzer is "zat" (self) of Allah. This Mahzer is "saffat" (attributes) of Allah. This Mahzer is "afaal" (powers) of Allah. He is the owner of the whole universe. He has full commandment over all of the processes of the universe, such as life, death, creation, rizq (sustenance), etc. This is absolute wilayat. When this Mahzer of Allah reveals His power to ignorant people like us, we call it "mojza" (miracle). He is the secret which was revealed unto the prophets and messengers. Allah took the promise of allegiance regarding Him from all of the creation. All of the creation were told about His wilayat. Whoever accepted it became successful. Whoever rejected it became from those who lost their iman. This is the secret which was revealed in **Hadith e Qudsi**: Allah said, *"O'My Prophet! I shall reveal Ali (as) to all the prophets secretly and with You I shall reveal Him openly*." Now we must accept the process of prophet hood was established by this "olil amr" (absolute master). All of the prophets received their prophet hood and knowledge through this "olil amr", Moula Ali (as). Moula Ali (as) Himself said, "I am the one who gave the prophets their prophet hood." This absolute Mahzer of Allah is the first and the last. He is seen and unseen. Now we need to search among the names of Allah to know which is the "ism e azam" (hidden name of Allah).

We cannot use our limited intellect to find this hidden name of Allah. Masoomeen (as) Themselves will tell us what is the "ism e azam" (hidden name of Allah). We will present two hadiths here.

1. In **Usool e Kafi Kitab Tawheed chapter 15 hadith 2**, Imam Jafar Sadiq (as) said, "*Allah is not dependent upon any name, but He selected some names for Himself in order to make it easy upon the creation to recognize Allah. The whole of creation calls Him through these names. If He did not have these names, the creation would not have been able to recognize Him. The first name He gave to Himself is "Ali ul Azeem". It means He is greater than everything. Ali ul Azeem is Allah."* Ali ul Azeem is His first name. He (Allah) is above all of creation.

You can search throughout this whole universe, but you will find no one whom Allah gave His name to. It does not matter if they were a prophet, a messenger, or Aimmah (as). This honor is only for Moula Ali (as) ibn Abi Talib (as) whom Allah gave His name to. It is such a name in which its meanings are greater than the whole of the universe.

2. This is the reason in **Khutbat Bayan** Moula Ali (as) Himself said, *"I am the name of Allah which is greater than the whole universe."*

The hidden name of Allah, Moula Ali (as), has such a high status that there are no words to describe accurately the truth of this status. This is such a name of Allah which cannot be compared to any other thing in the whole of the universe. Moula Ali (as) said, *"I am the meanings of those things which cannot be described."* The mehfoom (explanation) of this saying is that Moula Ali (as) is the true meaning of the name of Allah. He is the one who Allah becomes known through. Without Him Allah would not be known, but Moula Ali (as) Himself has no Mahzer. There is no other creation which can be likened to Moula Ali (as). This is why it is so difficult at times to truly be able to understand what is Moula Ali (as). Because with Allah we can look towards Moula Ali (as) to be able to gain the recognition of Allah. But there is nothing we can look to in order to gain the recognition of Moula Ali (as) except Allah or Moula Ali (as) Himself.

In **Najul Israr First Edition, page no. 97** there is a dialogue between Moula Ali (as) and Hz Salman al Farsi (as). Hz Salman al Farsi (as) asked Moula Ali (as), *"O'My Master! What is Your Name?" Moula Ali (as) replied, "I am the one who has no name or no attributes. My zahir (seen) self is as Imam. My batin (hidden) self is only known by Allah. It cannot be recognized by any of the creation."*

## Bismillah is the name of Ameerul Momineen (as)

Quran begins with Bismillah. Usually people translate this in three different ways. Some people translate it as "with the name of Allah". Some people translate it as "I start with the name of Allah". Some people translate it as "I seek help from the name of Allah". In all three translations, the word "name" is used. This is a proof that people turn "bismillah" into bism-illah. While in reality there is no "ism" (name) in bismillah.

It is possible that "ism" is present but the alif of "ism" is silent. So therefore you do not read it. For example, "iqra bismay rabbakalzi khalq" in this ayah, alif is present, but we do not read it. In bismillah, there is no alif, but we just act as if the alif is present and read it as "bismillah". This makes no sense. This is a proof that the Shia religion of today is greatly influenced by the non Shia religion. If Masoomeen (as) had not told us about this, then we would have to take its meanings from the Arabic experts of grammar. It seems the Shia of today are so afraid of non shias that the shias do not want to accept the words of Masoomeen (as). Having the knowledge of Arabic is very useful. We will be able to understand Quran and hadith much better if we have some knowledge of Arabic. However this does not mean we should read Quran in the same way we would read any other Arabic book. Quran was revealed first, and then the Arabic alphabet was established after the revelation of Quran.

First of all we will prove that "bismillah" is a complete word. "Bay", "ism", and "Allah" are not separate words. The word "bismillah" is one whole word not a combination of three separate words.

We are proving this from dua of Imam Zainul Abideen (as) in **Sahifa Kamila page no 449.** Mufti Jafar Hussain has translated it, and in several places he has made so many mistakes. He is the one responsible for the misconceptions the people have due to his mistakes. The Arabic text of the dua is right in front of you. This is such easy words that even a child can understand its meanings. Masoom (as) says in His dua:

بسم الله خير الاسما بسم الله رب الاا رض
والسماء استدفع كل مكر--------

*"For the sake of bismillah, which is the best name of all. (He) Bismillah who is the Rabb (Lord) of the heavens and the earth. I desire the destruction of all evil creations."*

Here we find out that "bismillah" is a personality who is the Rabb (Lord) of the heavens and the earth. It has also been proven here that "bismillah" is not Allah. He is one who is from Allah because in this dua Imam (as) is speaking to Allah asking "for the sake of" bismillah.

Now we have to find out who is the personality that the Imam (as) is speaking of. **Kitab Tawheed chapter 15 First hadith,** Masoom (as) says, *"bismillah is Moula Ali (as)."*

## Allegiance of Wilayat was taken on Every Occasion

The purpose of the creation is allegiance of wilayat. Allah will never accept any excuse regarding the rejection of the wilayat of Moula Ali (as). The first occasion in which the promise of allegiance was taken from all of creation was on the day of creation itself when everything was first created. Masoom (as) says, *"On Roz e Alst" (the day when everything was created) the most important thing was the promise of allegiance of wilayat."* **(Usool e Kafi Kitab Tawheed chapter 20 hadith 7)**

The second occasion was when Moula Ali (as) came into this world in human form. Every person in this world calls himself "son of the earth". The one who came on this earth in human form was the father of earth, Abu Turab (as). Now we are going to present an extract from **Manaqib ibn Shahr Ashoob First Edition page no. 321,** "That day when Fatima binte Asad (as) conceived Moula Ali (as) the whole earth shook and a severe earthquake happened. When the people saw these happenings, they took their idols and put them on the mountain of Abu Qais. These idols started hitting themselves upon the rocks. These false gods of Quraish fell down on the earth and shattered into many pieces. Hz. Abi Talib (as) climbed to the top of the mountain and spoke to the people in a loud voice. He said*, "O'People! Neither Allah brought any wrath on this night nor any new creation been conceived. If you did not obey Him and do not accept the allegiance of His wilayat or if you do not witness to His imamate, then you will not ever be removed from the trouble you find yourself in now. Bring full belief on Him (Moula Ali as)."*

The third occasion was when deen (religion) was going to be completed. The deen became complete because of this allegiance of wilayat. Before this, RasoolAllah (saw) never questioned the people whether or not He had brought to them the order of Allah. Neither did He ask the people on any other occasion to reply and say, "We have heard and we obey". RasoolAllah (saw) never took any promise of allegiance from the people on any other occasion before this. This was the first time RasoolAllah (saw) did these things. In **Sura Maida ayah 7**, we find the full explanation for all of these events; **"Remember Allah's grace upon you and His promise by which He bound you when you said "We hear and we obey"; And keep your promise to Allah. He knows what is in the hearts of men."** In **Tafseer Safi ref Tafseer Qumi**, it has been written when RasoolAllah (saw) took the promise of allegiance of wilayat, the people said, "We hear and we obey". Later they broke this promise. This ayah was revealed for those who broke this promise.

The fourth occasion when the promise of allegiance of wilayat will be taken is at the time of one's death. The fifth occasion is in the grave. The sixth occasion is on the day of judgement when everything will be decided based upon whether or not one kept or broke their promise of allegiance of wilayat. As it is written in this Quranic ayah, "wafoqo aham anhum musuloon", all of the Shia and Sunni mufassireen (one who explains the meanings of Quran) are in agreement regarding the explanation of this ayah. In **Yanabil Muwaddah page no. 182**; there are three hadiths of RasoolAllah (saw). RasoolAllah (saw) said, "*This question will be about the wilayat of Ali (as) ibn Abi Talib (as)".*

Is there anything which is free from the promise of allegiance of wilayat?

## Absolute wilayat is related to Moula Ali (as) and His offspring (as)

There are different levels of wilayat. For every level of wilayat there is one that is above it. Every prophet had a limited wilayat. Every one of creation also has a limited wilayat. Even if their wilayat circled around this whole universe, it would still be limited. The one and only true absolute wilayat is the wilayat of Allah. There is no wilayat above this one. If you even imagine that it has a limit, then you have committed shirk (act of polytheism). Here our purpose is to describe and prove that absolute wilayat is associated with Moula Ali (as) and His Offspring

There is absolutely no difference between the wilayat of Moula Ali (as) and Allah. As in **Kitab e Wilayat**, Allama Daste Ghayeb says, "Allah and Ali (as)'s wilayat is the same.

This saying of Allama Daste Ghayeb is a translation of the saying of Imam Jafar Sadiq (as) which is written in **Usool e Kafi**. Imam (as) said, *"Our wilayat is Allah's wilayat*." In **Sura Kahf ayah 44**, (there will only be the wilayat of Allah) in the tafseer of this ayah, Imam Jafar Sadiq (as) said, "*Allah's wilayat is the wilayat of Ameerul Momineen (as)."*

Now we will present some proofs in order to prove our claims. From not only Quran and Masoomeen (as) but also from the scholars of Ahul Sunnah who have written in many of their books in which they highlight the importance of the fact that the wilayat of Ameerul Momineen (as) is the same as the wilayat of Allah.

1. Allama Majilisi narrates a hadith from RasoolAllah (saw) in **Haqq ul Yakeem Second Edition page no. 75**, *"People asked RasoolAllah (saw), "O'Prophet of Allah! Who is the wali?" RasoolAllah (saw) replied, "Ali (as) is your wali and after Him, His eleven successors (11 Imams as)."*
2. In the same book on page 218, Imam Jafar Sadiq (as) said, ***"Allah has made Moula Ali (as) a sign between Himself and His creation. There is no other sign except Moula Ali (as)."***
3. In **Manaqib ibn Shahr Ashoob First Edition hadith 433**, RasoolAllah (saw) said, *"Allah blessed Me with "nabuyiat" (prophet hood) and blessed My Ahlul Bayt (as) with wilayat."*

**4**. **Najul Israr First Edition page no. 128**, Moula Ali (as) says in **Khutbat al Bayan**, *"I am the one who gives the prophets their prophet hood. I am the one who took the promise of allegiance from the souls on the day of creation. I by the order of Allah called "Alast bayrabikum" (Am I not your Lord?).*

**5**. In **Kokab Durri page no. 225** this incident is written. Zahid Yemen Mushram ibn Dhaeem al Shayam was 190 years old when he met Hz Abu Talib (as). He said, "Abdul Muttalib will have two sons. One would be the master of the prophets. The other will be the master of all walis. When your son will be born, give my salaams (greetings) to Him. Tell Him "You are the successor of Muhammad (saw). The prophecy will be finished with RasoolAllah (saw). The wilayat will start from You. RasoolAllah (saw) will be "khatim un nabuyiat" (seal of all prophets) and You will be the glory of wilayat." It has been proven from this extract that the wilayat of Moula Ali (as) had been written about in previous books. Mushram did not receive any revelation from Allah. Whatever he said, he said based upon his own knowledge.

He had knowledge from the previous books which were revealed upon other prophets.

**6**. Al Hajj Hakeem Sayed Ameer Hasan Saha Muhadis Dehlvi Baharul Aloom writes in his book "**Alder alfareed fi aqeeda tul wahi**" that Hz. Alam Rabani Ashiq Yazdani Majadid Mansoor alif Sani wrote in his books:

"All the wilayats ,regardless if they were the wilayat of auliya (walis), wilayat of prophets, or the wilayat of angels, came from the wilayat of Moula Ali (as) who is the king of wilayat. Wilayat e Kubra (greatest wilayat) is the right of only Bani Fatima (sayeds). No non sayed regardless of his piety can ever reach to that level. Only if Moula Ali (as) Himself blesses him then he can obtain this level of wilayat."

## Introduction of wilayat through the King of Wilayat (as)

We have told you the basic principles regarding wilayat. Now the time has come when we must pay full attention. Now the king of wilayat, Moula Ali (as), will explain to you the truth regarding His wilayat. I am sure at this point after reading the hadiths of Moula Ali (as) you will not be surprised. Neither will you have any doubt nor will the words "why or how" appear in your mind.

In our book, we have previously mentioned most of the points concerning the wilayat of Moula Ali (as). In reality whatever was written above it was written based upon the sermons of Moula Ali (as). We will briefly explain some points which we have not previously mentioned. Before we go to the sermons of Moula Ali (as), first we will remove this misunderstanding.

## A misconception regarding the Sermons of Moula Ali (as)

There is an unfortunate misconception which has developed amongst the Shia nation of today. Most of the Shia of today's, not only the illiterate common people but even the educated people, only knowledge of the sermons of Moula Ali (as) is limited to Najul Balagha. When they hear some saying of Moula Ali (as), they immediately will say "It is not in Najul Balagha therefore it must be unauthentic." Before we move further, we thought we must make you aware of this situation. In this way no one can deny the sayings of Masoomeen (as). This tendency to doubt the authenticity of the sayings of Moula Ali (as) must be removed because this is the worst fitna (division within Islam) which if not stopped will totally destroy the Shia beliefs.

It is compulsory for all Shia to have knowledge regarding the different sources which contain the sayings and sermons of Masoomeen (as). Otherwise there is nothing that will be able to keep their beliefs from being destroyed. Its practical examples can be seen in your daily life. You must be aware of this reality that Najul Balagha is no more than a drop in the ocean of the sayings of Moula Ali (as).

Sayed Razi (compiler of Najul Balagha) has himself admitted that during the time he compiled Najul Balagha it was an extremely difficult for shias. This is why he only selected those sermons and sayings of Moula Ali (as) which were considered uncontroversial during that time. The history is witness to the fact that the compilation of the writings and sayings of Moula Ali (as) originally began during Moula Ali (as)'s time. The compilers of that time were Zaid ibn Wahab Jehni (died 90 Hijra, Saleem bin Qais Hilali (died 90 Hijra), Harris Aur (died 65 Hijra), and Abu Rafay Aibaidullah (died 111 Hijra). Other than these compilers, there is a vast amount of companions of Moula Ali (as) who narrate His sermons and sayings chain by chain. Due to this, the whole of Moula Ali (as)'s sayings and sermons until the second century have been compiled in their entirety. Asbagh bin Nabata says in **Yanabil Muwaddah page no. 339**, "I memorized a treasure from the sermons of Moula Ali (as). You will not find an example of compilation of sermons and sayings for any other sahabi (companion of RasoolAllah saw) in the way you will find the compilation of sayings and sermons of Moula Ali (as)." It has been written in **Najul Israr ref Mizan ul Aitdal**, whenever Moula Ali (as) would deliver a sermon, writers, scholars, poets, lecturers, and hundreds of people would write as He spoke preserving His words for all of those who would come after them. Historian Masoodi writes in **Marroj al Mazhab Second Part**,

"Those sermons of Moula Ali (as), which were delivered spontaneously whenever Moula Ali (as) went somewhere and the people would ask something of Him, are more than 480." It has been written in **Najul Israr** when Imam Hasan (as) asked Harris who was a great compiler of the sayings and sermons of Moula Ali (as) to send his compilations to the Imam (as), the books were so great in number they had to be delivered upon the back of a camel. In **Najul Israr** there is a list of sixty different people who compiled the different sayings and sermons of Moula Ali (as). This is why limiting the sayings and sermons of Moula Ali (as) to Najul Balagha alone is a proof of one's ignorance. There are uncountable sermons which are not present in Najul Balagha which you can find in the books of other great scholars. For example, Khutba Al Istasqa , Khutba al Kaleem, Khutba al Baligha, Khutba Tuttunjia, Khutba al Zahra, Khutba al Talootia, Khutba al Wasila, Khutba al Mahzoon, Khutba al Munreed, Khutba al Bayan, and Khutba Iftikaria, etc.

In order to remove this misconception (this is not in Najul Balagha so it must be false) we have described these proofs in their full details. As we promised, we will present some extracts from the sermons of Moula Ali (as). Because these sermons are very long, we are only mentioning certain parts of the sermons.

# 1. Khutbat ul Bayan

**Najul Israr page no. 126 ref Baharul Moarrif and Mushariq ul Anwar**

"I am the 'one' who has the keys of the 'unknown' and no one else has access to these treasures except and foremost Muhammad (saw) and then Myself. I possess knowledge about everything; I am the 'one' about who RasoolAllah (saw) has said, 'I am the city of knowledge and Ali (as) is its gateway'. I am 'Zulkarnain' whose virtues are revealed in the Divine Books, I am that 'Hajar Mukarram' from where springs will emerge, I am the holder of 'Sulayman's Ring', I am the 'one' who appraises the deeds of masses, I am 'Lohay-Mahfooz'(The Protected Tablet), I am 'Junb-Allah' (side of Allah), and 'Qalab-Allah'(heart of Allah). I am the 'one' who has control over people's views and beliefs and they will all return to Us and We are entrusted with the authority to evaluate their deeds, I am the 'one' about who RasoolAllah (saw) has said, 'O! Ali your conduct is the 'Sirat-e-Mustaqeem' (true path) and your judgement is, in fact, the verdict of thy Lord. I have the Divine Knowledge about the past and the future. I am the (companion of) 'First Adam' and I am the (helper of) 'first Nuh'.I am the reliever of 'Ibrahim Khaleel (as) when he was thrown into the pool of fire,I am the proof of Divine mysteries, I am the rescuer and redeemer of a 'momin', I create the means (of sustenance), I form clouds (in the skies), grow leaves on the trees and bless them with the fruits and make springs to gush out of the earth's crust. I laid down the

earth and raised up the skies, I separate truth from falsehood, I will send people towards heaven and hellfire, I deliver the meanings of Heavenly scripts, I was created 'Masoom' by Allah, I am the treasurer of Divine knowledge, I am Allah's 'Hujjat'(proof) on His creatures, both in the skies and on the earth, I represent His integrity and justice, I am the 'Dabatul Arz', I will blow the first 'Surr'' on the Final Day of Judgement, I am 'Rarifa', I am Allah's that 'Symbol' which will be shown on the day of Resurrection, I am the 'one', from whom nothing is concealed that may be on the face of the earth or residing in the gardens of heaven, I am that 'moment in time' of Allah (which will appear on the Day of Judgement) whose denier will deserve the punishment of hellfire, I am that 'Divine Book' of Allah which has no ambiguity, I am those names of Allah, which should be recited during all prayers. I am the Divine Light from which Moses benefited

and succeeded, I am the 'one' who would bring down high risers with tremor (on the day of judgement) and I will comfort 'Momineen' as they emerge out of their graves. I am the 'one' who has one thousand books of Divine Prophets, I speak all languages of the world; I am the companion and deliverer of Nuh (as). I consoled Ayub (as) when he was suffering and I cured his illness, I comforted Younis (as) and showed him the way out (of the fish's jaws), I am the holder of that 'Whistle' which will destroy everything (on the final day of judgement) and I will, subsequently,

bring back to life all people, and I will look after the affairs of the 'Final day'. I have raised the 'seven skies' with the powers and commandments, entrusted to me by my Lord. I am very kind and extend pardon (upon repentance) but my wrath is certainly the wrath of Allah's. I am the 'one' who was praised by 'Ibrahim Khaleel (as) after being saved (from the burning fire), I am the 'wonder' of Moses (as) which will punish all sinners (by grabbing them from their necks), I am the 'one', who when looked at the skies, did not find anyone who could challenge me. I am the 'one' who counts His creatures, even though they are numerous, and makes sure they return back to their Lord. I am the trustee who protects Divine commands. I do not treat anyone with unkindness, as I am the Divine sustainer 'Wali Allah'. His commands have been entrusted upon me and I have been made ruler over masses by my Lord. I am the 'one' who called the Moon and the Sun and they moved forward in My obedience. I am the 'one' who called upon 'seven skies' and they bow down on My instructions and stabilized in perfect posture. I am the 'one' who nominated all Prophets. created all worlds and laid down the earth. I am aware of all those affairs which have been made 'compulsory (by My Lord). I am the 'Amr' of Allah and the 'Spirit' of Allah, as Allah says (in Quran), 'they ask You (O! Prophet) about the 'Spirit', You tell them that 'Spirit' is from Allah's 'Amr'. I am the 'one' about whom Allah has said to His Prophet (saw), 'Two of you will send each and every malicious non-believer to the hellfire'. I am the 'one' who brought into existence everything, with the blessings of My Lord, after they were composed. I am the 'one' who anchored the mountains and spread the layers of earth, I am the 'one' who makes spring water flow, bring crops to yield grains, enable trees to grow and bless them with fruits. I am the 'one' who predicts the sustenance required by the 'living species' and bring down the rain, make clouds to produce thunder and flash lightening. I am the 'one' who gave golden rays to the Sun and enabled it to rise in the morning and created stars in the sky. I stabilize the boats in the deep oceans, I

will bring the final day of judgement. I am the ‘one’ who has no sign of decay and cannot be eradicated. I am fully aware of the instant and place of creation of each and everything, the fears which, pass through the minds, the affairs of intermittent eyes and all that which are hidden in the hearts. I am the ‘Salat’, ‘Zakat’, ‘Hajj’ and ‘Jihad’ of a true believer. I am the ‘one’ who has been nominated by Allah to blow the final ‘whistle’, I am the manager and owner of all affairs from the beginning to the end, I was the ‘first’, being created from the Divine ‘Noor’; I am the ‘one’ who creates bright stars and takes away accumulated wealth. I have control over earthquakes and colossal tremors; I am the bearer of galaxies and destroy matter (which you see as burning stars). I understand the reasons of ‘manaya and Balaya’ and distinguish between the ‘just and unjust’. I am the holder of eloquent columns of heavens, which could never be replicated by the cities (you build), and I will be distributing its bounties (to the deserving ones). I annihilate the arrogant and malicious with ‘Zulfiqar’. I am the ‘one’ who boarded Nuh (as) on to the rescue boat and saved and consoled Ibrahim (as). From the ravaging flames, ignited by Namrud (la) I was the savior of Yousif (as) in the time of his impoverished grief and pulled him out of the deep well. I am the master and mentor of Moses (as) and Khizar (as) I am the treasurer of the heavens and the worlds underneath the skies. I create the features of babies in the wombs of their mothers, I give eyesight to those who are born blind and heal the incurable. I am aware of all that is kept in the minds and hearts and all that which is consumed and stored in the houses. I am that ‘Ba-auza’ which Allah has referred to in the Quran. I am the ‘one’ who was nominated by Allah at the time when all creatures were surrounded by the darkness and invited them to find salvation, under My guidance, but they disregarded their Lord’s commands, after coming into existence (gaining endurance). Allah has described this, ‘when he was sent to them they did not recognize him and became non-believers’. I am the ‘one’, who puts, with Divine blessings, the layers of flesh on the bones and I will, with My pious off-springs (Masoomeen as.), carry Divine domain and ‘Liway-al-Hamd’ (Banner offering refuge on day of judgement).”

This magnificent sermon of Moula Ali (as) has always been "noor (light) of the eyes of the momin" and the pleasure of their hearts. This is such an ocean of secrets of wilayat from which every momin can derive countless blessings. Limited only by his own knowledge and understanding. While on the other hand, this great sermon has always been disliked and refuted by munafiqeen (hypocrites) and muttaqabareen (arrogant).

**141**

RasoolAllah (saw) has stated until the day of judgement *"O'Ali (as)! No one will love you except the momin (true believer) and no one will be your enemy except a munafiq (hypocrite)."* If when you read this sermon and the ones after this carefully several times over and ponder deeply upon what is written, you will realize Moula Ali (as) has described the true meaning of tawheed (Oneness). You will also find similar examples of Moula Ali (as)'s sermons describing the true meaning of tawheed (Oneness) in **Bab e Tawheed and Bab e Shirk**. It was very necessary to mention these sermons for the authenticity of this book. Now I seem to have gotten myself in a dilemma. If I go further in the explanation of Moula Ali (as)'s sayings and sermons, then this book will become very long. Because I am afraid of creating a huge controversy, there are certain points which I will deliberately avoid. So I have to be careful, but I will briefly comment on a few sayings of Moula Ali (as). The rest, however, I will leave to your intellect.

## I am that book which contains no doubts

In this brief sentence Moula Ali (as) has removed a severe misconception among Muslims.

In the beginning of **Sura Baqarah** it has been stated "**zalikul kitaba la raiba fi**" (that is such a book which contains no doubt). Many Shia and Sunni muffassireen (one who
explains the meanings of Quran) have taken the word "book" to mean "Quran". The mehfoom (explanation) of this ayah is clearly telling us that the word "book" is not Quran. Because in the Arabic language "zalik" means "that, and the word "haza" is used for "this". If in this verse Allah was mentioning the Quran, Allah would have used "haza" (this) instead of "zalik" (that). Secondly the next words of Quran are "guides the muttaqeen (pious people)". This ayah is telling there is such a "book" which can realize the difference between a "muttaqi" (pious person) and "ghair muttaqqi" (non pious person). The Quran does not have this ability to recognize whether a person is pious or not. In order to understand Quran it is very necessary to know who "that book" is. **Ayah 37 of Sura Yunus** explains this. It will clearly prove that the word 'book" does not refer to the Quran itself. Instead it is referring to something other than Quran. Allah says,

**"And this Quran is not such as could ever be invented in despite of Allah; but it is a confirmation of that which was before it and an exposition of that which is decreed for mankind- therein is no doubt in this book- from the Lord of the Worlds."**

Now it has been proven from this ayah "**Kitab la raiba fi**" is not Quran. It is other than the written Quran. It is one who is the real Quran. Allah also told the name of "Kitab la raiba fi" in **Sura Zukhraf ayah 3-4**, Allah says, **"We have appointed it a complete book so that you may understand. And certainly He is the best of all books**." In **Safi Mani ul Akbar** and **Tafseer Qumi** Imam Jafar Sadiq (as) said, *"The book is Moula Ali (as)."*

Moula Ali (as) Himself describes this in these words, "*I am that book who has no doubts."*

## I am the one who is the representative of the revelation of Allah

We find out about this sentence from the words of Moula Ali (as). Not is wilayat only a source of creation and establishment, but also all the revelations given to the prophets were done so through the wilayat of Moula Ali (as).

## I am Allah's Power and its Soul

We can write countless books from these words of Moula Ali (as), but due to the brevity of our book, I will only give you a hint and you can go further into the depths of its meaning on your own. **Sura ash-Shura ayah 52**, "**We sent the Spirit of Our Command towards You (Muhammad saw). You did not know what was the book nor what was the iman, but We declared Him a noor from which Our guidance comes. Verily! You are on the "Siratul Mustaqeem".**

This secret is hidden in the saying of Moula Ali (as). This spirit which was sent to RasoolAllah (saw) was Moula Ali (as). The commandment of Allah was also Moula Ali (as). As Imam Muhammad Baqir (as) said in the tafseer of this ayah, *"Whoever Allah guides, He guides them through Moula Ali (as)."* Apart from all of this, there is a very important point in this ayah that one must take notice of. There are six names of Moula Ali (as) in this ayah. Ruh (spirit), amr (command), kitab (book), iman (faith), noor (light), and Siratul Mustaqeem (straight path).

## I am the one who will never die

Death is a creation. Allah has stated in Quran, "Khalaq ul mowt wul hayat" (We created life and death). It has been proven that the process of creation was established from the hand of Moula Ali (as). So the death is a creation of Moula Ali (as), and creation can never be above its creator. All of creation has an end. So when the end comes for death itself, Allah will do this through His commandment. The commandment of Allah comes from the Absolute Master.

## I am the one who has full command of the religion

Moula Ali (as) is not dependent upon the religion. In reality the whole religion is dependent upon Moula Ali (as).

Whatever Moula Ali (as) says, that is the true religion. Because religion is truth and for haqq (truth) RasoolAllah (saw) has already said, "*Whatever way Ali (as) turns, the haqq (truth) will also turn.*" It means "Ali (as) is also the imam of haqq (truth)".

## I am the Trustee of Allah

Here we have to understand the meaning of the word "ameen" (trustee). we will use this word and its plural "amna" on different occasions throughout our book so we must know what its true meaning is. It is absolutely necessary for one to ponder upon these two points; the way Allah uses the word "ameen" (trustee) in regards to Moula Ali (as) and what amanat (entrustment) did Allah give to Moula Ali (as). If we are able to clarify these points, then the thought of "shirk" (polytheism) will never enter your mind. Moula Ali (as) is ameen (trustee) of attributes and acts of Allah. Every attribute of Allah is revealed through Moula Ali (as). Moula Ali (as) physically performs every act of Allah.

## I am the one who has nothing like Him

"Misal" and "masal" are two different words. When an object is seen before you, it is misal. When an object is seen through its attributes, that is masal. As Allah mentioned about masal, "lilla ul masal al illah" (There is one who has the same attributes as Allah)

For misal Allah has said, “Laisa kamasalehi shayn”. (Nothing is like Him) These are the same words which Moula Ali (as) has used for Himself. “Innalazi laisa kamasali shayn” (Nothing is like Me.) This sentence is like a dagger to the heart for the people who find “shirk” (polytheism) in everything. I am sure though you will not be surprised by this because under the subject of wasila we have already explained that wasila itself is a different thing which rests between two other things. Moula Ali (as) is wasila between Allah and His creation. So neither the wajib (Allah) can be like Moula Ali (as) nor can the creation be like Him. It is Moula Ali’s (as) right to say *“Nothing is like Me.”*

## I am the one who was before everything

Time is a creation which was created through Moula Ali (as). Moula Ali (as) was known even before the creation of time. Who were those who knew Moula Ali (as) and what was the purpose for knowing? What Allah has named this knowing of Moula Ali, (as) I will keep to myself.

## 2. Khutbat Iftikhar (Sermon of Glorification)

**Najul Israr Chapter 1 page no. 137 ref Mushariqul Anwar**

“I am the one who pledged an everlasting covenant with your spirits on the dawn of creation and Who on that day asked “Alast bay rabikum” (Am I not your Lord?) through the will of Allah.

I am the word of Allah (Kalimat'u'llah) which has been uttered upon the world of creation. But should I tell you all that I am, you would disbelieve Me. I speak through divine inspiration and know of the stars and constellations. I am the meaning of Ramadan
and the night of Qadr. I am His worshipper and one created by Him. I am both the witness and the one witnessed to. He whose name is mentioned in the heavens and the earth. Who is the traveling companion of the Messenger of God throughout the heavens, for with Me is the Book, and the sacred arc. "

## I speak with divine inspiration

Wahi (divine inspiration) is a wasila (intercessor). With this wasila Allah sends messages to His messengers and prophets. It has been explained in detail that Moula Ali (as) is "hijab e Akhir" (last veil). There is no wasila between Allah and Moula Ali (as). Moula Ali (as) did not mean that He is dependent upon wahi (divine inspiration). Otherwise, various Quranic ayahs and hadiths of Masoomeen (as) will have to be refuted. Moula Ali (as) said, "Whatever I say is wahi (divine inspiration)." The place where wahi comes from is "Sidra tul Muntaha". The wahi comes from "Barzakh e Kubra" to "Sidra tul Muntaha" which is "hijab e Akbar" (greatest veil) between Creator and creation. It has been proven that "Barzakh e Kubra" and "hijab e Akbar" is no one except Moula Ali (as).

## I am the worshipped and the worshipper

Every attribute of Allah needs a Mahzer (manifestation, display). Otherwise no attribute of Allah can be recognized. "Mabudiyat" (Lordship) is also an attribute of Allah. There must be a Mahzer (manifestation, display) for this attribute.

This Mahzer will not be Allah, but He will seem like Allah. He will be a slave of Allah, but He will look as if He is Allah. Moula Ali (as) described this truth in these words,

"*I am Mahzer of Allah, but I am not Allah. I pray to Allah. I am at the level of abdiyat (slave of Allah) where no one can make any difference between Me and Allah*".

## I am the book and the sacred arc

This is a hint towards Miraj e Rasool (saw) (when RasoolAllah saw ascended to the heavens). Allah says in **Sura Najm, "We take Our Prophet (saw) in order to show Him the greatest ayah.**" In the light of the sayings of Ameerul Momineen (as), it has been clarified as to who was that ayah.

## 3. Sermon of the Gulf

**Najul Israr First Edition page no. 144 ref Biharul Moarif and Mushariq ul Anwar**

“I know of the wonders of work of Allah. That which no one knows except Allah. I know what has been and what will be and what has been in the First Sprinkling with those who preceded the First Adam (as). All was disclosed for Me and I knew and all was taught to Me and I have learnt. So hearken and do not raise a clamor. Were it not for My fear that you might say "'Ali has become possessed or apostatized from His Faith" I shall disclose unto you what and whereat they are and what you shall encounter on the day of Resurrection. All that knowledge was entrusted unto Me and thus I knew and the knowledge of all this was hidden from all the Prophets except the Lord of this Dispensation (*Sharia*) of yours (Peace be upon Him and His Family). He taught Me His knowledge and I taught Him My knowledge. **V**erily We are the Warners from immemorial times and We shall be unto everlasting Warners from Allah. **T**hrough Us will perish He that is going to perish and by Us have obtained salvation all that have obtained salvation and you shall not encompass that ability that is Ours. By the righteousness of Him Whose power causeth the seed to germinate and Who breatheth the spirit of life into all things, by Him Who alone hath power and grandeur! Those with weak iman will say, “Look what Ali (as) ibn Abi Talib (as) claims for Himself. Be aware and be happy that tomorrow on the day of judgement all of creation will be presented before Me by the order of Allah. Whatever I said do not think it is of great value. It is nothing for Me. I am the creator of the whole universe

I am the Kalimatullah (word of Allah) "O alas for the nations! Soon shall some hypocrites say that 'Ali claimed Lordship (rububiyyat) for Himself but you should bear witness thus: "'Ali truly is a created Being, a Servant, nourished of divine sustenance and he that denies this let him be accursed of Allah."

## 4. Sermon of Recognition

This is one of Moula Ali (as)'s most famous sermons. It can be found in most authentic Shia books. We are narrating this from "Al Ali Sultan un Naseera page no. 118". They narrated it from "Al Burhan 14th Edition Marifat tul Aimmah (as) bil Noorania" by Mulvi Nabi Bux Mashahdi. We have previously briefly mentioned three sermons of Moula Ali (as), but because this sermon is very important in the sense that Moula Ali (as) told the Momineen how to gain Marifat tul Noorania (recognition of Noor). So we will write the whole sermon. In this way all momin can benefit from it. The translation of the Arabic text by Mulvi Nabi Bux Mashahdi is below. Allama Muhammad Baqir Majilisi writes in his book "Bihar ul Anwar Seventh Edition", "Muhammad bin Sadqa narrates

Hz Abu Dharr (ra) asked Hz Salman (as), “O’Abu Abdullah! What is the recognition of the noor of Ameerul Momineen (as)?” Hz Salman (as) replied, “O’Jondab! Let’s go to Ameerul Momineen (as) and ask Him how to recognize His Noor.” So they went to Moula Ali (as), but they did not find Him there. They sat down to wait for Moula Ali (as) to return. Moula Ali (as) returned back and said upon seeing them waiting, “What has brought you to Me on this occasion?” They said, “O’Ameerul Momineen (as)! We came to ask you how we gain the recognition of your Noor (marifat tul noorania).” Upon hearing their reply, Moula Ali (as) said, “You are religious friends and always struggle in order to gain more knowledge. You are not from the Muqassireen at all. I swear by My Life, Our marifat tul noorania (recognition of Noor) is wajib (compulsory) on every momin and momina.

**Then 'Imam Alí (**a.s )narrated: He who accepts my Wilayat superficially (without having deep knowledge and firm belief), has little reward for his deeds, (as their scale will be light, their souls will be in perdition).

O Salmán! The faith (iman) of a believer will not attain the level of perfection unless and until he would recognize me as a Noor-the Light. When someone knows me as Noor, only then he would truly attained faith; he is the one whose heart has been tested with the true faith, whose chest (self) is dilated in true Islam and whose faith is based on discernment. Thus, he becomes an

'Arif'-staunch believer and embraces faith with peace of mind. But that he who fell short of this cognition - he will be a doubter, immersed in disbelief.

O Salmán! O Jondáb! In true essence, recognition of me as a Noor is the acceptance of Allah and recognition and knowledge of Allah is indeed my appreciation; this is the meanings of sincere devotion. Mankind was ordered by Allah to seek nothing but to admit His Tawheed (Oneness). And all were commanded to worship none but One Allah. And they have been commanded no more than this: "To worship Allah, offering Him sincere devotion, being true (in faith), to establish regular prayer; and to practice regular charity; and that is the religion, right and straight path." "Worshipping Allah" is believing in 'Tawheed'. "Sincere devotion" and "being true in faith" are the confessions to the prophet hood of the Prophet (saw)of Allah . "Establishing Prayer" is my 'guardianship and devotion'. He who pledges devotion and submission unto me has truly established the obligatory prayers (salat).

Yet, this matter is hard, exceedingly hard! "Regular charity" in the above verse is confession to the Imamate. All this is the true religion. The Holy Quran has testified that true Faith is the recognition of 'Touheed' and confession to both the Prophet and the Imamate. Thus he who acts on these beliefs, achieves 'Deen'.

O Salmán! O Jondáb! A 'Momin' who has been tested by Allah is that who instantly accepts our 'Amr' (attributes) and he does not reject any matter pertaining to ourselves, Allah helps him through opening his' Chest'. He will not exhibit an element of doubt or suspension. However, he who quibbles with 'why and how' becomes a disbeliever. Thus be submissive to 'Amr-e-Allah' we are, verily, the 'Amr Allah' (Cause of Allah)!

O Salmán! O Jondáb! Verily, Allah has made Me His Trustee over His creation and His Vicegerent on His earth, in His territories, and over His servants. Allah has given Me what no artist can depict and no man of understanding can truly comprehend. One, who knows Me in this manner, becomes a momin.

O Salmán! Allah, said: "do not seek Allah's help but through patient and prayer: it is indeed hard except for those who possess a humble spirit." "Patient" is Muhammad (saw) and "Prayer" is my Wilayat. Thus, that is why Allah has declared that it is indeed hard to comprehend these attributes. In truth, my 'guardianship' is perplexing/mystifying for all but for those who have a humble spirit. **Thus Allah made my Wilayat easier only for those** who have 'humble spirits'.

These humble spirits are My Shia. All other sects believe in the prophet hood of RasoolAllah (saw). They have very good relations with each other. But they are all enemies of My wilayat. When they get to now that a person has even the least amount of love for Me, they will immediately become his enemy. It makes no difference to them that he believes in the prophet hood of Muhammad (saw) because they are the enemies of My wilayat. They are friends of Jews, Christians, mushriks (polytheists), and idol worshippers, but they are the worst enemies of My wilayat. There are very few people who believe in My wilayat. Allah has praised such people in His book. Wilayat is a very difficult to follow but not for those who have humble spirits. Allah called them humble spirits in Quran. This is the reward of Allah for those momins. On a different occasion Allah says regarding the prophet hood of Muhammad (saw) and My wilayat.

Even those who do not accept My wilayat has belief in the prophet hood of Muhammad (saw), but their belief will be of no benefit to them. O'Slaves of Allah! Be aware of this truth that the prophet hood of RasoolAllah (saw) and the belief in My wilayat are from one source. RasoolAllah (saw) is the seal of all prophets and the Imam of all creation. After Him, I am His successor and Imam of all creation. RasoolAllah (saw) said, "O'Ali (as), You are to Me as Haroon (as) was to Musa (as) except there is no prophet after Me." Among us, our first is Muhammad, our median is Muhammad, in fact, and we are all Muhammad! He who recognized My wilayat in this manner, surely, attains Faith. And very soon I will describe this to you by the will of Allah.

O Salmán and O Jondáb! Muhammad (saw) and I were the 'one-Noor' that was voicing forth the 'divine eulogy' (tasbee) before any other reality started to praise Him. We were the cause of illumination unto all creation. This 'one-Noor' was then divided by Allah into two portions,

the Chosen "Mustafa" (saw), and his Vicegerent, "Murtaza". It is thus that the Prophet (saw) had said, "I am from 'Alí (as) and 'Alí (as) is from Me. During his (Muhammad saw) time, Muhammad (saw), would utter the Divine message, while I would remain silent. Inevitably, during all times, there is the only 'One' who would convey (Allah's message) while the 'other' keeps silent although both have complete authority over all (living beings). Allah says, "innama unta munzar walla qullay qoumin haad". Muhammad (saw) is the 'Warner' and I am the "guide." Then Salman (as) said Moula Ali (as) hit His one hand onto the other, and said, "Muhammad (saw) is the Lord of Paradise and I am the Lord of the Jahannum." On the day of judgement I will stand near to Jahannum and I will order it "Take this person because he was My enemy and leave that person because he was My devotee. "Muhammad (saw) is the Lord of Earthquakes and I am the Lord of Trembling. I am the 'Protected Tablet' **(**Lowhay Mahfooz) and all the knowledge it has originates from Me. Muhammad (saw) is the one mentioned in the verse as "most kind and merciful" and I am the one alluded to as "Most High, Most Great." Muhammad (saw) is the Lord of signs and I am Master of the miracles. Muhammad (saw) is the Lord of Revelation and I am the Lord of Inspiration" I am the 'Straight Path'.

People are against My wilayat. No other aspect of religion is opposed in the way My wilayat is. Muhammad (saw) is the Master who raised the Call and I am the one entrusted with both Sword and Sovereignty. He causes the Spirit to descend upon His Servant He nominates. "This Spirit then descends unto the one entrusted with the Command and the Decree. I (Ali as) give life to the dead. I know what is in the heavens and what is on the earth. I am, in truth, the Perspicuous Book. I give life unto the dead and I have all the knowledge that is in the heavens and on the earth. I am the Perspicuous Book.

O Salmán! Muhammad (saw) is the Elevator of the Proof, and I am the Proof of 'One True Allah' unto His creatures. It is this Testimony that empowered the Spirit of Allah to ascend unto heaven. I am the one who enabled Noah (as) to sail his Ark. I was present with Jonah (Younis) in the belly of the Whale. I parted the sea for Moses to create a 'save pass' through it.

I am the one who destroyed Qaruun Ula (Allah's enemies). I was bestowed with the knowledge of the Prophets and Saints and their Decisive Utterance unto living beings. I make rivers and oceans to flow and create fountains to burst from the crest of the earth. When I call together all of man and jinn, they will hear My call as if I was by their side.

I know what is in the hearts of momins and munafiqs. I am that Khidír who taught Moses. I taught David and Solomon. I am Dhu'l Qarnayn. I am the one who suppressed the great 'troughs and peaks' through the command of Allah. I am also the one who raised and firm the peaks and flattened the Earth. I am the Master of all momins and mominat those who have already left this world and those still remaining in it and those who have yet to come into it. You can praise us with whatever titles and attributes (one can imagine) but do not ascribe 'Rabuviat' to us (believe we have a creator). People find salvation through us and reach destruction due to us (for bearing animosity to us). We are the signs of Allah (Aitul'-Allah), the significances and the Countenance of Allah.

We are the proof of Allah. His trustee. We are the face of Allah. We are the eyes of Allah. We are the tongue of Allah. Allah punishes the creation because of Us. He gives reward because of Us. We are the purest of all creation. He has given Us full commandment. However, he who quibbles with 'why and how' becomes a disbeliever. No creation has the right to question Allah as to why He has given all of this to Us. The people will be questioned as to why they were not obedient to Us.

O Salmán! he who firmly believes in all what I presented and explained, is that 'Momin' whose 'Qalab' (heart) has been tested by Allah with 'Iman'. And he is pleased with Our attributes. But whoever doubts and hesitate, he is a Muqassir e nasibi (one who lowers the status of Ahlul Bayt as and an enemy of Ahlul Bayt as), although he may pronounce that he believes in my Wilayat.

I am the one who gives death and brings the dead back to life by the will of My Lord. I am the one who provides rizq (sustenance) which is consumed and stored in your houses. I know what is in the chests of men as does My Aimmah (as) who are from My offspring. They will have command over knowledge and will perform all the acts of Allah. Our will is the will of Allah. Our dislikes are the dislikes of Allah. The deniers of Our attributes will find nothing except the eternal wrath of Allah and jahannum (hellfire). Even the denial of only one of Our attributes is the same as denying the whole of Our attributes and will of Allah. Remember Allah has given Us more than you will ever know. ".

Abu Dharr (ra) and Salman (as) asked, "What are those things O'Ameerul Momineen (as)?" Moula Ali (as) replied, "Verily it is the blessing of Our Lord that He has taught to Us the true meaning of "ism e azam" (hidden name of Allah).

With the power of this ism e azam if We so wished We could rip apart the heavens and the earth, and all that is between them. There is no place that is beyond Our reach. We can reside upon the earth, the heavens, the East or the West. There is no veil between Us and Allah. The whole creation of Allah is under Our obedience. The heavens and the earth, the sun and moon, stars, mountains, trees, animals, rivers, oceans, jannah and jahannum (paradise and hell). Allah has blessed Us with all of this through ism e azam. We are the only ones whom Allah has blessed with this knowledge. Even though We eat, drink, and walk like humans, We have command over the whole creation of Allah. We do this by the order of Our Lord. We never call Ourselves “Allah.” We are only servants of Allah. Verily Allah’s wrath is upon those kafireen (disbelievers) who deny Our attributes.

O’Salman! O’Jondab! This is Our marifat ul noorania (recognition of Our noor). So attach yourself to it and you will be guided. Verily not one from Our Shia will gain iman (faith) without the recognizing Our Noor. When they gain Marifat ul Noorania, they will obtain such a high level of iman they will be considered amongst the momins.

He who reaches this very high level of iman (faith) becomes aware of the secrets of Allah. (O'Allah! For the sake of Muhammad (saw) and Aal e Muhammad (as) bless us with such an iman as Moula Ali (as) has described in this sermon)

## Truth of Wilayat –Tawheed (Oneness)

The beginning of the religion, as Syedul Mohideen Ameerul Momineen Ali (as) ibn Abi Talib (as) has said, is recognition of Allah. So it is compulsory that before one can believe in tawheed (Oneness of Allah) he must gain the knowledge of the marifat (recognition) of tawheed. Before gaining marifat tul tawheed (recognition of Oneness), it is also compulsory to have the knowledge of the true meaning of the word "marifat"
(recognition). Literally marifat means to know those attributes which makes one superior to others. Until we know which attribute He has which no one else has which makes Him superior to others, then we cannot say we have gained marifat. From this we can surmise two points. First before believing in tawheed we must be aware of the attributes of Allah. Secondly His attributes must be totally different than the attributes of His creation. If there is any similarity and you believe in that similarity, then you cannot gain marifat. Now here comes a question. How can we know those attributes which are only for Him? Allah says for Himself, "I was a hidden treasure. I decided to
be recognized. So I created One from which My creation would be able to gain My recognition. He is a secret known only by Allah." Allah called Himself "hidden". No one can even imagine what the status of Allah is. If someone even tries to do so, he will gain nothing except the entrapment of shirk (polytheism). So understanding the "hidden" attributes of Allah is not the true meaning of marifat because no one can ever understand the reality of that which is Allah. The level of marifat begins from the point where Allah has said, "I decided to be known (recognized) and I revealed One from which My creation would be able to gain My recognition".

We must realize there are two aspects in this saying that we must understand. The first is that the attributes of Allah are “hidden”. Then there came a point in which Allah decided for those attributes to be known, but since the creation can never reach Allah directly, Allah made a way for the creation to recognize Him. It is impossible to gain marifat (recognition) of that which is hidden. We have discussed this in full details in the chapter of Wilayat. The absolute wilayat of Moula Ali (as) is what Allah revealed from His hidden treasure in order for His creation to be able to gain His (Allah) marifat (recognition). It clearly means the true meaning of tawheed is not to gain the marifat of Allah but to gain the marifat of His absolute Wali e Mutaliq Moula Ali (as). In this way the creation will be able to recognize the attributes of Allah through this Wali e Muttaliq. Now we have established the true meaning of marifat. We will explain in detail how one gains this marifat. It is an undeniable truth that incomplete beliefs and incomplete denial are both false. If a person does not have full knowledge regarding a topic, it will not matter if he accepts it and believes in it or if he rejects it and denies it. Both are the same. It is absolutely necessary for a person to have full knowledge regardless of whether they believe in something or are denying it.

The source of a human’s knowledge is his five senses. Some psychiatrists also believe there are some “hidden” senses apart from these five senses in humans. For example, having a psychic ability to know past or future events without any help from any other source other than one’s own mind.

So far, no one has explained these kinds of senses. Secondly these kinds of senses are also dependent upon what kinds of experiences the individual has had during their lifetime. A human cannot imagine such a thing he has not seen, heard, smelled, tasted, or touched. The basic senses are these five. All the knowledge of humans is based upon these five senses. A human cannot go beyond these limits set for him by Allah. The process by which one gains knowledge through these senses is called examination (Mushahida). Anything which a human examines is called “mashahood”. There are three basic principles of examination (mushahida). TIME-SPACE-ENERGY.

It is necessary for a human regardless of his beliefs to possess these three things in order to go through the process of examination. Human power alone cannot go beyond this limit. Now we come back to our original topic. Before believing in tawheed, we must have knowledge of "maloom o mashahood" (sources and examination). Otherwise this belief would be worthless and filled with ignorance. So it is our duty to understand that we should only believe in that tawheed which we have examined ourselves. The people, who say simply believing in tawheed without any knowledge of what tawheed is, have made a very irresponsible claim. It is an invitation of blind following for all of humanity. We have previously mentioned the saying of Allama Hilli, "the most wajib principle of Usool e deen (principles of religion) is marifat."

Allah will never accept those beliefs which simply rest upon one's tongue. One must gain marifat (recognition) before his belief will be accepted by Allah. The ayah, which is written on the cover of this book, is in reference to this same point. If believing in tawheed is wajib, then it becomes absolutely compulsory to believe in the marifat (recognition) of tawheed because one cannot have full belief in tawheed without first gaining its marifat. It makes no sense that the meaning of tawheed is to believe in the attributes of Allah. Allah cannot be examined by the limited abilities of human power. How can Allah be recognized by your five senses? If one believes Allah would ask His creation to do such a thing which is beyond their ability to do is the same as accusing Allah of being unjust and unwise. Such thoughts and belief are the equivalent of Kufr (disbelief).

**"those who believe You will be like this or that have Limited You
and those who worship without Your marifat
They consider You as an Idol."**

So we have to accept the tawheed in which Allah has asked us to believe in is not hidden. The tawheed in which Allah has asked us to believe in He Himself has revealed for us. We will be able to examine that tawheed with our five senses.

That Mahzer (manifestation) which Allah has revealed for us is our last limit of marifat. This is the only way to believe in tawheed. Otherwise there will be no difference between tawheed and shirk (polytheism).

An incident happened in Bangkok which I shall tell you about. In this way you will be able to understand this concept more easily. Believing Allah as **as-Sami** (All Hearing), **al-Basir** (All Seeing), **al-Latif** (Subtle One), and **al-Khabir** (The Aware) are a part of the necessities of religion. The purpose of believing in this will be revealed in the following incident. Some Islamic missionaries went to Bangkok. There was a well dressed educated person there. He was rushing towards the temple for worship. The Islamic missionaries thought it was their best chance to guide this man. So they surrounded the man and said, "Brother, you seem like an extremely educated and intelligent person. Why do you worship such idols who cannot hear you, see you, or understand you?" The man replied, "I know my god cannot hear, see, or understand. But Mulvi Saheb, how can you prove your god listens, sees, and knows what is in your hearts? At least my god is visible, but your god is invisible. So you are a greater idol worshipper than I am. You worship such a thing which you have created in your own mind." Mulvi became totally speechless and could not convince the man in anyway. This is a very important point to consider at great lengths. Unless there is a means of examination, then you cannot prove tawheed. In order to prove Allah as creator, you have to search for Hz Isa (as) who use to make birds from the dust and when He blew upon them, they came to life and flew away. In order to prove Allah as **as-Sami** (All hearing), you need Hz Solomon (as) who could even hear the voices of the ants. In order to prove Allah is **al-Khabir** (The Aware), we must find a personality who use to reveal the unseen. Allah's commandment, knowledge, and order can be proved only if there is someone who practically has full command over all of the attributes of Allah.

When this personality who has full command over all of the attributes of Allah performs Sajda, then you can understand there is an Allah, and it is the same Allah who has blessed Him with command of these attributes.

## Stages of Tawheed (Oneness)

Millions of books have been written on the topic of tawheed (oneness). Thousands of debates have been performed. Until today these Muslims are trying so hard to prove tawheed (Oneness). Every person who has some knowledge is well aware of this reality. No one has been able to completely prove tawheed (oneness).

The mistake they have made is they have tried to prove Allah through imaginary proofs which were beyond the human capacity of understanding. No one could understand the truth of tawheed (oneness). No one tried to prove it through its true and real essence. When something is beyond human comprehension, then how is one suppose to prove its existance? Even though you can understand so easily, tawheed cannot be proven until we gain marifat (recognition) of the Mahzer of tawheed (manifestation of Oneness). Allah never said I created this whole universe for My own marifat (recognition). Allah put this responsibility on that manifestation which came into being from Allah Himself. It is Their responsibility to show us how to recognize Allah. It is not our responsibility to show ourselves. Allah has ordered us to recognize Him through those who are a veil between Allah and His creation. This is why Moula Ali (as) said to Hz Salman (as) and Hz Abu Dharr (ra), "*We are the explanation of tawheed among you. We are His appearance among you.*" Now it becomes quite clear that every attribute needs a Mahzer (manifestation).

Tawheed is also an attribute. For creation which is bound by the limitation of its examination, the true marifat is marifat of Mahzer e Tawheed (manifestation of Oneness). Our purpose of discussion is to show that one cannot gain marifat of tawheed without having marifat of wilayat. Allah sent His Wali e Muttaliq (as) in human form so that we could gain the marifat of Allah according to our own intellect and limitations. In order to introduce wilayat, Allah established the process of prophet hood. It is absolutely false to believe every person's understanding regarding tawheed will be the same. Every person's understanding of tawheed will be according to his level of intellect. This is why Mahzer Nama Tawheed, Aimmah (as), explained tawheed in such a way that regardless of a person's level of intellect they would be able to gain marifat of tawheed. Along with this They also explained what is the mehfoom (meaning) of marifat e tawheed (recognition of oneness). We have to look at all of the sayings of Masoomeen (as) in their complete context. We cannot take one saying and ignore the rest, and be like wahabis.

In this chapter of tawheed, all debates will be within this context. Every proof which shows the tawheed of Allah comes through the Wali e Muttaliq (as) of Allah. All the attributes of tawheed are revealed from this Wali e Muttaliq (as). The proof of tawheed is the servitude of this Wali e Muttaliq (as) and His Sajda which He performs for His creator with us as a witness to His Sajda.

This is a very sensitive point. If we ignore it, there will be two horrible outcomes. Either the human will disbelieve the true tawheed and establish his own concept of tawheed and worship an imaginary creator all of his life or he will believe this Mahzer e Tawheed is Allah.

If we had no basis to our claims, then these two ideologies would never have come into existance. The existance of these two ideologies tells us two things. First they do not have true belief regarding marifat e tawheed (recognition of Oneness) nor do they have true belief regarding marifat of the Mahzer e Tawheed (as).

## Proof of Tawheed (Oneness)

We have presented the basic ideology of tawheed. One who has understood these basic principles, followed them, and gained this knowledge about the truth of tawheed, inshaAllah, will never have any doubts and will remove himself from the nonstop debates in regards to tawheed.

Now we come to the proofs of tawheed. It is not our purpose to rewrite the proofs which have been written and accepted for centuries. The base of our proofs is those truths which can be found in real life because there is no solid proof other than examination (mushahida). So the first point we shall discuss is fitrat (nature).

## First Proof –Nature

It is human nature to believe in the presence of a Creator. As it has been stated in Quran, when Allah created man, He instilled inside of him a certain way of being, we call this his "nature". When Hisham bin Salim asked Imam Jafar Sadiq (as),

"*What is that nature which Allah instilled inside of the human?" Imam (as) replied, "Fitrat (nature) is tawheed."* **(Usool e Kafi Kitab Hujjat chapter 84 hadith 6).**

In order to explain my purpose I will mention only two parts of human nature. I do not want this explanation to become lengthy, but these two parts will explain it completely.

## First Part

Through archeological evidence, it can clearly be proven that from the beginning of the creation of man until today, it has been the human's nature to believe in a "higher being" or Creator. The desire of worshipping this "higher being" is a part of the human's nature. Look deeply into history of man you will not find one age where man did not
worship some form of "higher being". If he could not find his true Creator, he would begin worshipping some false entity as his true creator. The reason for him doing this is simply because his desire or nature to do so is so strong that man would prefer to worship a false creator as opposed to not worshipping any creator at all. Whenever he was unable to find his true Creator, then he would simply start worshipping any thing which had the appearance of being superior to man such as moon, stars, sun, trees, fire, water, etc. There was not one thing which man did not worship at some point in history. This natural desire is proof there is a being which is superior to all, and therefore all of mankind has this desire to worship Him. No one can deny this is a part of human nature. It is a proof of tawheed. Now I wish to discuss two very sensitive aspects of nature. The first is dua (supplication). Dua is when you ask another to fulfill your need. It cannot be denied that one who asks is needy, and the one who gives is affluent. It is not necessary that dua (supplication) be repeated out loud to the one you wish to grant your need.
All a human has to do is simply think in their mind or feel in their heart whatever their need is. This is also a form of dua. It is illogical to think that a person will make a wish, but yet that person does not have the belief that there is someone who has the ability to fulfill their wish or desire. If a person is making a wish for the fulfillment of their needs, then obviously they believe there is one who can grant their wish or desire.

Show me one person who does not have any desires or has never said in his heart "I wish this happens". Regardless of whether man accepts or rejects the concept of a superior being, his rejection or acceptance is undeniable proof of his belief that there does exist some form of superior being, which has the ability to fulfill his needs. I don't want to go into the details of this point otherwise I would explain completely how every part of the human body is busy in dua all the time. When his body is short of water, he prays for water through his thirst. If he is short of food, he prays for food through his hunger. It is not only for humans. If you just ponder upon this, you will notice every single particle of the universe is busy in dua all the time. This need is itself telling that the nature of man has the belief that there is someone who can fulfill his needs. No one can deny this fact. Need is a part of the nature of humans. We are dependent on shopkeepers for our food. Shopkeeper is dependent on the wholesale dealer. Wholesale dealer is dependant on farmer. Farmer is dependant on seed and water. This need is never ending. This process of need is called "tasalsul" (consistency) in "ilm e Kalam" (knowledge of man) which is a false concept. We have to accept that nature dictates there is someone, which the whole of creation is dependant upon, but He Himself is not dependant upon any of creation or any other being.

After dua the second aspect which is a part of man's nature is "umeed" (hope). Regardless of the severity of trouble a person is in, he always has this hope that one day someone will help him out of this trouble. Doctors are disappointed. Their patient is about to die. Despite of this, the family of the patient has hope he will survive. Surely, you will agree with me that hope can never be one-sided. There has to be someone who you believe will answer your need..

But what about a person who is totally alone and there is no one in sight, does hope not come into his heart that someone will come and remove him from his difficulty? The boat is sinking. It is surrounded entirely by the ocean. There is no one near who can help. Does hope still not come in their hearts that there will be a way of survival?

If you are not realizing this, then ask someone who is a captain of the boat. They often find themselves in this situation. They will tell you if there is a hope in this situation or not. Hope itself is a proof that the nature of man believes in a higher being that it cannot see will come and fulfill all of its needs. This hope is called "**as-Samad**" (The Eternal). Now it does not matter if you deny this fact or not but the nature not only knows his creator but also believes in that creator.

I selected these two aspects, dua and umeed, in order to explain briefly otherwise there is no aspect of human nature which does not prove tawheed.

## Second Part

Man has always been in search of "wahadat" (Oneness) which is self-sufficient and unable to divided into parts or substances.. Apparently everything in this world is one. If there are a thousand people standing together, each person among them will be only one. If there are millions of rocks piled together, each rock will be only one. Even though every creation in this world is only one, it is dividable. It is a mixture of different elements. Because it is a mixture of different elements, it is not one in its true essence. Every human, regardless if he is knowledgeable or ignorant, is aware of this fact.

This is why the nature of man forces him to search for such a “wahadat” (Oneness) which is not made from different elements. Finally after centuries of research and experiments, man thought he had found this “wahadat” which he had long desired. For a long time, the smallest particle known to man was called the atom, and this ideology was considered to be authentic and has been written in the books of man for centuries. Very soon man realized atom is also dividable. There are electrons and protons inside it which move in a circular orbit. After more research, scientists discovered every element of universe has the same process of divisibility as the atom. This process is limitless. Finally man admitted his ignorance regarding this matter. The nature of man’s search for an absolute oneness is proof of the existance of this absolute Oneness. Simply because man does not have the ability to recognize this absolute Oneness does not mean this absolute Oneness does not exist.

## Last Stage of Human Intellect

Soon man became disappointed at his inability to describe this absolute Oneness, so he adopted a different approach. Now the experts of science took this responsibility upon themselves. They created the ideology that a body has three dimensions. -Length, width, and depth. Anything which has one of these three dimensions will be made from a mixture of different elements. After a long search they discovered a creation which had not any of these three previously known dimensions. That thing is “nuqta” (dot). The literal explanation of “nuqta” is “such a thing which has neither length, width, nor depth.”

This "nuqta" (dot) is the limit of human intellect. If there is no dimension in "nuqta", then how does it become a letter? A letter is a combination of dots. Not only is the letter a combination of dots, but the whole universe is based upon dots. Every child knows the picture we see on the television screen is a combination of millions of dots. Every creation is nothing more than a combination of dots. Allah has explained this in Quran, **"Wherever you will go, you will find the**
**Face of Allah**." Allah called this dot "His Face". Is there anyone who can claim to be able to examine this dot? This is the hidden element of tawheed. Is there anyone who can deny the existance of this "nuqta" (dot)? This is the revelation element of tawheed. There is a dot but no one can see it. It can be felt but no one can touch it. The intellect of man stops at this point. Beyond this there is an ocean of wonderment. This same dot is a proof of absolute tawheed (Oneness). This is the dot that we were ordered to gain marifat (recognition) of. The reality of this dot is hidden. When it comes in the form of a letter, then it becomes known. When this dot comes in the form of a letter, this is the point at which Allah has revealed Himself. So this is His (Moula Ali as) right to say, "*I am the one who is revealed, I am the one who is hidden*." Whenever a letter is drawn, it will begin with a dot and it will end with a dot. So this is His right to say, "*I am the first and the last*." Upon realizing the attributes of the dot, a poet wrote these beautiful words:

**"You are everywhere, but no one can see You. Even though You blessed us with eyes, but this whole world is blind. "**

So the limit of our understanding ends with this dot. I have said wrongly. The limit of our understanding is not this dot. In reality the limit of our understanding is the knowledge of the existance of this dot. We all are very well aware of the reality that since the beginning of time and until the day of judgement no one has claimed to be this dot except my Moula Ali (as).

So the limit of our marifat (recognition) is to have knowledge regarding the existance of Moula Ali (as). We will never be able to know what His batin (hidden self) is. Allah called this dot His nafs (self). This is the mehfoom (explanation) which was narrated by both RasoolAllah (saw) and Moula Ali (as). *"One who gains the marifat (recognition) of the nafs of his Rabb (Lord) has gained the marifat of his Rabb*." Some ignorant people explained this hadith in these words, "one who gains the marifat of his own nafs (self) has gained the marifat of his Rabb." I would like to tell these ignorant people to put aside the marifat (recognition) of nafs (self). No one until today has explained what the word "nafs" itself means. No one knows what nafs is; if it is a spirit or some other thing. If it is a spirit, it is "Ruh e Qaseef" (a specific soul not in this world) or "Ruh e Lateef" (the soul which is inside of man). When there is no explanation of the word "nafs", then how can you gain its marifat? Secondly nafs is a hidden thing. Until today man has been unable to gain the marifat of his body. Medical science has advanced greatly. The only thing which medical science has been unable to do is to bring one who has died back to life. Otherwise they have accomplished everything. Even medical science has not gained the marifat (recognition) of the human body. Every day it discovers new aspects of the human body previously unknown. Scientists present an ideology. Then after extensive research and experiment, he himself will refute it. When your physical body cannot be recognized, then how can you recognize your hidden self? Thirdly we are incomplete in our creation. Therefore our nafs is also incomplete. The marifat you will gain from this nafs will always be incomplete. How can the creator of wonder, Allah, declare the source of His marifat to be something which is incomplete in and of itself? The purpose of sending Moula Ali (as) in the form of a human was so that man could easily recognize Moula Ali (as) from His physical appearance. That is true marifat (recognition). It has been proven by Quran that Moula Ali (as) is the nafs of Allah. So the marifat of Moula Ali (as) is the marifat of Allah.

One who will deny this (Muqassireen) will fall into jahannum (hell). One who will go beyond this limit (ghalis) will also fall into the hell.

We tried our best to explain the true tawheed. Now we will stop at this point. Neither should we go nor should we even try to go further. We must remember this is the limit and power of our intellect. Not the limit and power of the Mahzer e Wahadat (as) (manifestation of Oneness). Every attribute of Allah was revealed at its greatest level. If there is an incomplete attribute in the Mahzer (manifestation), then this would also mean there is an incompletion in the "zahir" (Allah). At the level where the attribute of wahadat is revealed, it is such a level where there is no difference between "zahir" and Mahzer except this; He (Allah) is the one who reveals and He (Moula Ali as) is the one who was revealed. After reading this hadith of Masoomeen (as), you will come to understand this reality**.** **Usool e Kafi Kitab Tawheed chapter 15 hadith 1**, Imam Jafar Sadiq (as) said, *"Allah created an "ism" with letters. These letters had no sound. This letter was silent. This "ism" had no physical body. It had no limit. It was hidden from all the senses. Allah declared it His Kalima (sign)."* It has been clarified from the saying of Masoom (as) that the Kalima was at the level of revelation of wahadat. It contained all the attributes of tawheed. Neither was it in any specified place nor was it for a specific time. It had no limit. It has no body. It has no dimension. None of its attributes were revealed. No one knew to pray to Him. Except for wahadat, there was no other aspect. Because there was nothing created which had any effect on it. There was no sense which could recognize it. We know only five senses. Through these senses we recognize the whole universe. The Creator of these senses knows how many He actually created.

Masoom (as) said, "*Among all the senses which Allah has created, there is not one among those which can recognize the Kalima of Allah (signs of Allah). Through this Kalima (sign) the people were to understand what tawheed is. This is that level where you cannot find any difference between Creator and creation, Worshipper and Worshipped, Rabb and Slave, Needy and the Fulfiller, except this He is One in and of Himself. The other is from Him."* Here we will again mention the writing of Mr. Khoemeni **(Misbah ul Hadiya alil Calipha wal Wilaya**) which we have previously mentioned earlier in our book.

"Moula Ali (as) has all the same attributes as the Oneness of Allah, and He has full command over all of those attributes. He also has full command over the whole of creation of Allah, but He never revealed these attributes in their full detail to the people because these attributes in their full sense can only be known and seen by Allah."

Who is the Kalima Nama? You have already read the Khutbat Tuttunjiya where Moula Ali (as) said, *"I am the Kalimatul Allah who created the whole universe and established its timings."*

## Second Proof- Organization

The time of ignorant debates regarding whether or not this universe created itself has passed. The time has also passed when it was believed that a particle is the creator of the universe. So much has been said and written on these absurd topics but we will not write anything like this in our book because man does not need these shaitanic ideologies. So we will just avoid this. We will only discuss things using our intellect and by bringing proofs. Our second proof is "tarteeb" (organization) which can be found in the Creator.

The eyes see and the intellect ponders upon the organization of this whole universe. There is such discipline and organization that every one creation is linked to another. This organization is proof of the one who organized this.

If someone leaves his room in such a state where his bed is unmade, his pillow is thrown upon one side, his blanket the other, his books are scattered all over the floor, his papers and pens are here and there, but upon re-entering his room, everything has been organized and returned to its place. Can even the most ignorant of ignorant think that this room organized itself? When you cannot imagine this for a small room, then what type of person will imagine this whole universe was organized by itself. Man denies these realities due to his ignorance. He has presented his ignorance as proof of these realities, but ignorance can never be brought forward as a proof. You will understand fully after reading this example. If a blind person enters an extremely organized room, then he bumps into an object in the room which is in its proper place. He will immediately become angry and start cursing the one who made this object and the one who put it there. It was only an example. Now I will tell you another incident which I was an eye witness to. Once I was attending a funeral at a cemetery. One person whose eyesight was very weak was also there. Whenever there is a lot of rain, many graves become damaged.

One grave had become extremely damaged. This man's foot hit the grave and he fell into the grave. He became buried alive. After much struggle, the people were able to free him from the grave. When he came out, he was so angry, and said, "These ignorant people put graves in people's way. They do not care about those who are walking here." He was swearing at the grave and at the one who made it. He did not look at his own eyesight. It was neither the fault of the grave nor of the one who made it. It was the fault of his own eyesight. When people do not understand the purpose of creation of the universe deny, it is simply due to their ignorance. These are the same people who deny the Creator of the whole universe.

## Third Proof- istarar e kainat (arrangement of universe)

We see in this world every being is forced to perform its purpose of creation. Whatever place has been designated for it, he cannot move from that spot. Sun, moon, stars, trees, mountains, rivers, oceans, every particle of this universe is forced to remain in its place. All the parts of the human body are forced to perform their designated duties. It does not matter how much someone tries to see through his nose or smell through his ear. He will never be able to do this. Humans are independent only concerning his niyyat (intention). He is also free in his actions, but in some ways even his actions are also dependent upon the will of Allah. This is istarar. One thing which is in the state of istarar is called mustir. The istarar is a proof that there is someone who makes it mustir. If you see a rock flying through the air, you will never think it is flying of its own accord. You will immediately understand it was thrown by a person.

Even though you did not see the person who threw the rock, you believe the person exists. I only saw the rock flying in the air, but my intellect knew it was thrown by someone. This is the same intellect which knows there is a nafs and ruh (soul) inside of me even though it did not see this nafs or ruh. The same intellect also thinks about the creator of this ruh and nafs, but its limitation is the knowledge of a Creator. It cannot go beyond this. In the same way he is aware of the presence of nafs and ruh but does not understand its reality.

It is an authentic principle of science. Nothing can move until a third party has an effect on it. We see every particle of the universe is moving. This movement is a proof there is a force that is making it to move. Quran revealed this reality in these words, **"I swear by the earth and the one who moves it".** We mention these proofs in order to satisfy our readers who are not use to hearing these kinds of proofs. In reality, there is only one proof of tawheed and that is wilayat. Wali e Muttaliq (as) is the only source from which we can gain marifat tul tawheed (recognition of Oneness). He introduced tawheed through His knowledge, commandment, power, and His servitude. When man sees all of His wonders, and then examines His Sajda (prostrations), then man will understand He also has a Rabb (Lord). Then man thinks when this is the Wali of Allah who has knowledge of the whole universe, who has command over the whole universe, who is the creator of the whole universe, who gives rizq (sustenance) to the whole universe, what will be the greatness of His Rabb for whom He is performing this sajda (prostration)? Who is this Rabb for whom He sheds tears while performing prayers? Who is this Rabb for whom He asks for His own sustenance from? At this point, man finds nothing except astonishment.

This astonishment is the marifat (recognition) of Allah.

# Opposite of Wilayat-Shirk

We have proven this in our book "**Kashaful Haqaiq**" through the sayings of Masoom (as). There are three kinds of sins. One kind, which can be forgiven, is "Haqooq Allah" (prayers, fasting, hajj, zakat, etc). Second kind is "Haqooqul Ebaad" (rights of people). You will be questioned regarding this on the day of judgement. The third kind, which can never be forgiven, is shirk. To prove our point we will present these Quranic ayahs.

4. **Sura an-Nisa (The Women) 48: "Verily Allah does not forgive the shirk apart from that whomever Allah wishes, He forgives."**
5. **Sura al-Maida(The Table) 72: "Verily whoever will do shirk against Allah. He has declared jannah (paradise) as haram (unlawful) for him. We have chosen the fire of hell for him."**
6. **Sura An'aam (The Cattle) 82: "Those who believe and did not oppress their iman for them is peace. They are the rightly guided."**

In **Tafseer Safi page no. 158-159 ref Tafseer Majma ul Bayan** , Ibn Masood narrates, when this ayah was revealed, the people did not like this. They said "O'RasoolAllah (saw)! Which one amongst us has not oppressed his nafs?" RasoolAllah (saw) replied, "*This is not as you think. The true meaning of this is shirk."* It has been narrated in **Tafseer Ayyashi**, when someone read this ayah and asked, " Is zina (adultery) included in this oppression?" RasoolAllah (saw) replied,

"*I seek the shelter of Allah from zina, but in this verse zina is not included amongst the meanings of oppression. However, this zina (adultery) is a major sin. If someone with a sincere heart asks for forgiveness, Allah may accept his repentance."*

Now there is no doubt regarding this. The first two sins are not related with the day of judgement or with the eternal wrath of Allah. On the day of judgement only the sin of shirk is related with the hell and the eternal wrath of Allah. The first priority for every person is to avoid shirk. You cannot avoid something until you gain its marifat (recognition). It is compulsory on every person to fully know and understand what is shirk and then he must avoid it.

## Explanation of Shirk

Shirk is commonly believed to be when a person believes in more than one god or believing in someone other than Allah as if they are Allah. We will ponder upon the true meaning of shirk. In **Bab e Tawheed,** it has been explained that the marifat (recognition) of the Mahzer e Tawheed is the true tawheed. All these attributes and actions, which are associated with Allah, are revealed through this Mahzer (manifestation) . These Mahzers, as well as Their attributes and Their actions, are also "mushood" (witness) upon us. We have to gain Their marifat (recognition). This is the true explanation of tawheed. Shirk is the opposite of tawheed. Whatever is opposite of tawheed will be shirk. It means if you deny the attributes and actions of these Mahzer e Tawheed even if you are following that god which you have created in your own mind, this is the most comprehensive explanation of shirk and we will prove this in our next pages.

## Kinds of Shirk

Scholars have mentioned two basic kinds of shirk. Shirk e Jalli (open shirk) and Shirk e Khafi (hidden shirk). There are two kinds of Shirk e Jalli (open shirk). Shirk fi Zaat (shirk in the beliefs of the Oneness of Allah) and Shirk fil Ibadat (shirk in acts of worship).

# Shirk fi Zaat

The explanation of shirk fi zaat which we find is to associate someone with Allah. For example, the religion of Sanoya believes in two gods. One god is the god of good deeds. The other is the god of bad deeds. The ideology of Taslis in which god is separated into three beings such as believing Hz Isa (as), Bibi Mariam (as), and Allah became one. I must say this explanation makes no sense. Just think for a moment and you will immediately realize to associate someone with Allah is impossible because the distance between Allah and His creation is so great. We are unable to recognize even the smallest part of creation. Then how is it possible to recognize Allah directly? Whatever knowledge we gain it comes from the attributes. We will never be able to understand the reality of creation. In present time, the most powerful authority is science. Its job is to find out the realities and origins of creation. The people who study science are very well aware of the fact that science has only made initial discoveries regarding creation. For a moment, we shall leave us, the incomplete creation, on one side and look only at Masoomeen (as). Even the Prophet of Allah (saw) prayed to His Lord, *"O' My Lord! Bless Me with the knowledge of the realities of Your creation."* When we are not fully aware of the creation, then how can we know about our Creator? When we have no knowledge about our Creator, then how can we commit shirk? If we want to put water in the milk, it is necessary we have knowledge regarding milk as well as water. These two things must also be present. Only in that instance can we combine these two things. Who has this courage even to think about shirk regarding Allah? We will not waste our energy, or yours, on this topic. The only people who waste their time upon such false ideologies are those who consider the religion as a game of chess for fun.

## Shirk fil ibadat

The other kind of shirk e jalli (open shirk) is shirk fil ibadat. As it is stated in **Sura al-Kahf (The Cave) ayah 110, "So the one who hopes for a meeting with his Lord, let him do righteous deeds and do not associate anyone in the ibadat of his Lord."** I have read so many explanations of ibadat. I have thought very deeply upon each and every explanation given for ibadat. After much thought, the explanation, which I have accepted, I am now presenting to you. However, I do not force you to accept my explanation. If ibadat is considered sajda and rukoo, then it will be wrong. In **Sura Yaseen ayah 60-61, Allah says, "O'Children of Adam! Did I not take the promise of allegiance that you will not worship shaitan?"** This ayah is telling us the majority of people are worshipping shaitan. If the meanings of ibadat are namaz (prayer), roza (fasting), etc, then you will not find any person who is praying to shaitan. Who is there which reads namaz for shaitan? Who is there which fasts and does hajj for shaitan? Ibadat is not related to these things. In reality, ibadat is absolute obedience. The obedience of shaitan is considered as ibadat to shaitan. We see Allah has declared the obedience of Muhammad (saw) and Aal e Muhammad (as) as wajib (compulsory) upon us. We all know none of us pray to these sacred personalities. Then what is the obedience that will declare the ibadat of Allah? After thinking a lot on these points, the explanation I have come to is this:

"the obedience of the one who is not in the obedience of anyone is called ibadat". It then becomes quite clear the only one who is not in the obedience of anyone but everyone is under His obedience is Allah. When He ordered us to obey someone and we deny this and obey others, this is shirk fil ibadat. The practical examples of this you can find in your daily life. I will mention only one hadith at this time.

**Usool e Kafi Kitab e Aql chapter 19 first hadith**, this is not the literal translation of this hadith. It is its true meaning.

Narrator says, he read **ayah 31 of Sura Tawba** in front of Imam Jafar Sadiq (as) and asked its meaning. "**and they left Allah and made as their Rabb their scholars and priests.**" Imam (as) replied, "*The scholars and priests did not invite Christians to worship their nafs. If they had invited them, the people would never have accepted. What their scholars and priests did was to make the halal (lawful) become haram (unlawful) and the haram become halal. Instead of Allah's order, they established their own orders. So the Christians obeyed their scholars blindly and prayed to them unintentionally."*

This was shirk e jalli (open shirk). It cannot only be seen but it can be easily recognized by anyone. It also can be avoided. However the most dangerous is shirk e khafi, which cannot be seen. In fact most of the time ,due to lack of knowledge, man becomes stuck in the web of shirk e khafi. He does not even realize he has become stuck in this shirk.

If he does not use his intellect and remains in this shirk for some time, then it will become impossible for him to come out of this web. He thinks he has belief in tawheed, but in reality he is committing shirk. There are three kinds of shirk e khafi.

**Shirk fi safaat** (shirk in attributes)

**Shirk fil fail** (shirk in acts)

**Shirk fil amr** (shirk in commandment)

## Shirk fil safaat (shirk in attributes)

All that has been written regarding tawheed circulates around the first sentence of the first sermon of Moula Ali (as) in Najul Balagha. I dedicate this sentence to you, the readers. Moula Ali (as) said, "The beginning of the religion is recognition of Allah. The perfection of recognizing Him is to testify Him. The perfection of testifying Him is to believe in His Oneness. The perfection of believing in His Oneness is to regard Him Pure, and the perfection of His purity is to deny Him attributes, because every attribute is different from that to which it is attributed and everything to which something is attributed is different from the attribute."

Moula Ali (as) said the first thing is marifat of Allah. It is quite clear that marifat (recognition) can begin from attributes. Therefore, the meaning of the marifat of Allah is to gain the marifat (recognition) of His attributes. It has also been proven from this saying that the attributes of Allah are not Allah. Moula Ali (as) has clearly said attributes and Allah are two different things. Shia scholars have been writing the attributes of Allah are Allah, but no one until today could explain its mehfoom (meaning). Despite of this claim, they associate His attributes with Him. Practically they follow others' beliefs. If they deny this, then we have a right to ask them to explain Allah is Alam. Allah is All knowing. Allah is Qadir. Allah has full commandment. Allah is Khaliq o Raziq. Allah is creator and sustainer. What is the meaning of these sentences? How can you declare Allah and His attributes to be the same when it is an impossibility? The sayings of Masoomeen (as) are a proof of this impossibility. If you have no knowledge regarding the attributes of Allah, then you cannot claim this to be absolute tawheed. The end result will be the creation of doubts and this is shirk. As long as this word attribute is associated with Allah you cannot deny the dimensions of this attribute. For example :

Attribute is a limitation. For example, Alam is one whose knowledge is limited. Raheem is one whose mercy is limited. Whoever has the attribute of raheem (mercy) cannot have the attribute of qahhar (subduer). These two attributes cannot be in one being at the same time. The same way qahhar (subduer) is limited with qahar. If you believe His attributes as His Oneness, then you are limiting Allah. Allah cannot one moment be al-Raheem (Most Merciful), then the next become al-Qahhar (Subduer). This constitutes a change in being. Allah does not change from one attribute to another.

Attributes must be explained. Explanations are dependent upon words. Words are a creation. If you include His attributes as part of the true meaning of tawheed, then you must also believe Allah is dependent upon His creation. Imam Zainul Abdieen (as) said in "**Al-Tawheed**", "*Allah cannot be praised by using limits. Our Lord is the greatest. Our Lord is greater than attributes. Then how can He be praised with limited words while Allah has no limits?"* Every person possesses each attribute at a different level. Therefore this is a proof tributes can be divided. Attributes are a mixture of words and are limited in their explanations and meanings.

Attributes can be examined. An attribute cannot be explained until you have examined it. As the body can be seen due its physical appearance, the same way attributes can be accepted and examined by its appearance. If it is beyond examination and intellect, then it cannot be an attribute nor can it be explained. Attributes are related to tongue, pen, or feelings
You have seen if you use the word attributes for Allah, then it will create so many doubts that you will not be able to believe in tawheed. There is no other way except believing Allah is only one. His attributes can only be used in the sense that He is the creator of attributes. This is they only way we can keep from losing our iman.

This is the belief we were taught by Masoomeen (as). In reality, His attributes are revealed from Himself. Like when we see some signs of knowledge in a person, we assume him to be a great scholar. When we see the universe, we assume it to have a Creator. When we see signs of intellect or wisdom, we know this is a very pious person. When we see the signs of creation or rizq (sustenance), then we know there is a Creator and Sustainer. This is the reason whenever anyone asked Masoom (as) "What is the meaning of the saying "Allah is knowledgeable"? Masoom (as) replied, "*It means He has created someone who has knowledge regarding the whole universe. He created someone who has full command over the whole universe."*

We cannot understand any of Allah's attributes in their true sense. Whatever we imagine, in our own minds, an attribute of Allah to be, we always imagine it to be at its highest level because we believe Allah to be above His creation and without any fault. As Imam Muhammad Baqir (as) said, *"Whatever you imagine tawheed to be in your mind, it is limited by your intellect, but Allah has no limit*." Because an ant has a stinger, it also believes Allah has a stinger. It believes Allah has every attribute and it does not believe in any incompletion. The people try to prove Allah is pure and free from every incompletion through His attributes. Scholars have only explained the meanings of "Sifaat e Sabootia" (attributes which prove the existance of Allah) and "Sifaat e Salibia" (attributes which prove Allah is self-subsisting). In reality, it is impossible to understand the attributes for His "zaat" (self). Scholars have declared those attributes which are "Sifaat e Sabootia" to be "Sifaat e Salibia". It means if Allah is All Knowing then He cannot be ignorant. If He is al-Qadir (The Able), then He is not dependent upon anything. According to the scholars, if an attribute of Allah is away from any sort of fault or incompletion, then it is the true attribute of Allah. If you are not aware of the reality of something, then you cannot attribute any description to it. Whatever attributes we suggest for Him, it is a creation from our own minds.

This is the real shirk. As Imam Muhammad Baqir (as) has said, "*A person, who will place limits upon Allah either by his intellect, illusions, or thoughts, then he will create an imaginary god for himself. Allah is far above the imaginings of man.*"

There is only one absolute way to avoid shirk. That way is to believe in Allah as being One Essence. This belief was introduced by His Wali e Mutalliq (as) who is the trustee of all the attributes of Allah. His attributes are the attributes of Allah. When you attribute these attributes to Allah, this is the real shirk.

Allama Bu Ali Shah Zaidi writes in his book "**Shia Mazhab kay Usool e Deen First Edition page no. 95"**, "The foundation of iman (faith) is the words, attributes, names, and actions which Allah associated with Himself. We must accept them and consider them as a source of marifat. We must use them for prayers and His remembrance.

In this way we can avoid kufr (disbelief). Then we must believe these attributes, actions, and names are in reality for the one whom Allah revealed from Himself. Whoever recognizes this foundation of iman will be successful. If one could not recognize this foundation of iman, then he will fall in the valley of shirk. He will burn in the hell forever. The meanings of shirk fi safaat is to associate any attributes with Allah and deny these attributes for Moula Ali (as)."

## Shirk fil fail (shirk in actions)

Shirk fil fail is to have the belief the actions Allah has associated with Himself are actually done by Allah Himself.

For example creation, taking of life, giving of rizq (sustenance), etc. The reason for this is the act is "hadis" (hadis is a thing, which is not present but becomes present only after its completion and it can be changed). While Allah has not such a thing. If we believe this, then we will believe Allah can be changed which is impossible. Allah is only one "zaat" (self). Nothing can enter Him and nothing can come out of Him. Allah says regarding Hz Adam (as**), "When I created the physical**

**form of Adam, then I will blow a "spirit" inside of Him**."

So now will you think (maaz'Allah) that Allah is like a potter who makes the physical forms of human creation from the clay and then blows "spirit of life" into them? In reality Allah has appointed some of His Trustees to do these acts on His behalf. The acts we associate with Him are a source for us to worship Him. In reality these actions are done by His Trustees but Allah calls these actions as His own. His every act means His order. He is a creator in the sense that He orders to create. He is mohi. He gives life in the sense He orders life to be. He is mommeet. He gives death in the sense He decrees a time of death for His creation. What was the purpose of creating His calipha if Allah was suppose to do all of these acts Himself? Calipha is one who does all of these acts on behalf of His Creator. This is that secret which the people have denied to Masoomeen (as) out of their own ignorance. When Moula Ali (as) says, "*I am the one who created this universe. I am the one laid this earth. I am the one who established the mountains. I am the one who made the rivers to flow. I am the one who gives death, and I am the one who gives life.*" When people heard this, their ignorance made them become so frustrated. Immediately they issued fatwas of shirk. They are unaware of this truth. If you will even think against the sayings of Moula Ali (as), then you are the one committing shirk.

We have already explained the marifat of the Mahzer e Tawheed is the real tawheed. Because shirk is the opposite of tawheed, if you ascribe the attributes of the Mahzer e Tawheed to any other being even if that being is simply a creation of your own mind or if you deny the attributes of the Mahzer e Tawheed are the same as Allah, then you have committed shirk. This is the most comprehensible explanation of shirk. Because Their attributes and acts are those same attributes and acts which Allah has associated with Himself. We will consult the Quran regarding the true meanings of shirk fil fail and acts of Allah in order to prove our claims.

**18. Sura al-Kahf (The Cave) 51: "Will you choose him (shaitan) and his seed for your protecting wali instead of Me, when they are an enemy for you? Calamitous is the exchange for evildoers. I made them not to witness the creation of the heavens and the earth, nor their own creation; nor choose I misleaders for My helpers."**

In this ayah, Allah has mentioned a few attributes of Wali e Haqq. **Wali is a witness on the whole of creation. If we ponder a little upon this ayah, then a couple questions will come in our minds.** What was the need for a witness? Neither has anyone asked for the witness nor does this witness provide any benefit to creation. Which attribute of wali is revealed from this witness? Simply being witness to something does not prove any greatness. Even we ourselves are witness to thousands of incidents. Even though we are an eye witness to these incidents, it has no effect on our status. Nor are we responsible for the incident occurring.

This witness was silent from the tongue or from the action. Was there such a situation that Allah was creating and then they became silent spectators? Or they were giving witness by their tongues saying, “yes you have finished creating this. Then you will create that.” Or they were creating things themselves and they were a witness to Allah’s act of creation?

Now if you ponder upon these three questions, then you will not find any other way except this witness was by action. Its purpose was the acceptance of tawheed. It was a means to tell that Allah is the creator in the sense that His Mahzer keeps creating and keeps giving witness of His power of creation. This Mahzer creates and the association goes to Allah. The purpose is to express His attribute of creation. This Mahzer does the physical act of creation and is also witness to Allah giving the order of creation. This attribute, which can never be understood by the limited intellect of humans, must be proven through His Mahzer. All the creation believes this Mahzer is creator by the orders of Allah.

## Wali e Muttaliq is the power of Allah

At this point, you have to believe all the attributes and acts of Allah are revealed through the Wali e Muttaliq. In Quran Allah has mentioned all the parts of Wali e Muttaliq that He uses to perform these acts.

Then He associates these parts to Himself. Ayanullah (Eyes of Allah), Yadullah (Hand of Allah), Uzanallah (Ear of Allah), Lissanullah (Tongue of Allah). Not only this but Allah has also declared His Wali e Muttaliq as His Nafs (Self) who performs acts with these parts. If you will include some other, even it be a creation from your own mind, in His Wilayat or His acts, then you are committing shirk.

Now it has been proven the Trustee of the acts of Allah is the Wali e Muttaliq. So now with the help of Quran, we will briefly look at those acts that Allah has associated with Himself. If you include any one else in these acts, then that is shirk.

**30 Sura ar-Room (The Romans) 40: "Allah is He who created you and then sustained you, then causes you to die, then gives life to you again. Is there any of your (so-called) partners (of Allah) that does such as this? Praised and Exalted be He above what they associate (with Him)!"**

There are four acts of shirk in this ayah which people commit.

**creates**

**gives sustenance**

**gives death**

**brings back to life**

Allah is making a challenge regarding these four acts. He is stating that no one except Him can do these things. If someone associates these acts to any one other than Allah, He is a mushrik. We have proven our claim through this point. It has been decided that the Wali e Muttaliq of Allah is the trustee of all the acts of Allah. This world has seen the Wali e Muttaliq do these acts again and again. This is an undeniable proof that if you deny or associate these four acts to any one else, even if it is that god which you created in your own mind, this is the true shirk.

**Sura Yunus 34-35: "Say: is there any of your partners which you ascribe unto Allah that produce creation and then reproduce it? Say: Allah produces creation, and then reproduces it. How then are you misled? Is there any of your partners which you ascribe unto Allah that leads to the truth? Say: Allah leads to the Truth. Is He who leads to the Truth more deserving to be followed or he who finds not the way unless he is guided. What ails you? How judge you?**

There are three acts of shirk mentioned in this ayah:

**first creation**
**second creation**
**guidance**

This is the meaning of the saying of Moula Ali (as), " *I am the one who creates, I am the one who gives death, I am the one who brings the dead back to life, I am the one who will resurrect the dead from their graves. The creation will return back to Me*." This is the meaning of the saying of Imam Muhammad Baqir (as), "*One who Allah guides, He guides them through Moula Ali (as)*." If someone denies these acts of wali or associates them with any other person even if it is a god they have created in their own minds, it will be an act of true shirk. **Sura Momin ayah 42: "You ask me to commit shirk and kufr against Allah of which I have no knowledge."** This is the same shirk which Allah warned all prophets about even RasoolAllah (saw). Allah says in **Sura Zumr ayah 65: "And verily it has been revealed unto you as unto those before you saying: If you ascribe a partner to Allah your work will fail and you will indeed be amongst the losers."**

**Manaqib ibn Shahr Ashoob First Edition page no. 434**, in the tafseer of this ayah Shah Abdul Azeem narrates from Imam Jafar Sadiq (as), "*A man from the tribe Bani Adi said, "The Quraish gathered in my house." Then we went to RasoolAllah (saw) and said, "O'RasoolAllah (saw)! We quit worshipping idols and we follow You. (we quit apparent shirk). Now include us in the wilayat of Ali (as) ibn Abi Talib (as) so that we will become a part of that wilayat." At that time Gibrael (as) came to RasoolAllah (saw) and said, "O'Muhammad (saw)! If You included them in the wilayat of Moula Ali (as), You will be amongst the losers."*

In brief having the belief that every attribute and act which Allah has associated with Himself is done by the Wali e Muttaliq is the real tawheed. If you deny these acts from the Wali e Muttaliq and associate them with any other even if it is a god created from your own mind, is the real shirk. The belief you consider as the real tawheed is in reality the real shirk. And the belief you consider as shirk is in reality the real tawheed.

## Shirk fil Amr

In order to understand shirk fil amr, we will consult Sura **al-Qasas (The Stories) ayah 68: "Thy Lord brings to pass what He wills and chooses. They have never any choice. Glorified be Allah and Exalted above all that they associate with Him."** It proves from this ayah that only Allah can appoint someone to act on His behalf. This is the point where we can understand shirk fil amr.

So believing in one other than that which Allah has appointed or denying the one, which Allah has appointed to act on His behalf, is shirk fil amr. When you deny Amr e Khuda is the one, which was appointed by Allah, it is considered as, shirk. If you deny the orders of Sahib e Amr Himself who was appointed Allah, it is also a shirk. One who Allah has declared as His Wali e Amr and you leave Him and follow another of your own making, this is also shirk fil amr. Here are the sayings of Masoomeen (as):

**Usool e Kafi Kitab Hujjat chapter 84 hadith 1**, Imam Jafar Sadiq (as) said, *"When you associate another with the Imam who was appointed by Allah, it is the same as if you have associated a partner with Allah Himself."*

**Usool e Kafi Kitab Hujjat chapter 14 hadith 1**, Imam Jafar Sadiq (as) said, "*If you disobey Moula Ali (as) regardless if the matter is small or big, you have done shirk against Allah."*

**Usool e Kafi Kitab Hujjat chapter 108 hadith 7,** Imam Jafar Sadiq (as) said, "*One who has associated a partner with Moula Ali (as) is a mushrik."*

**Manaqib ibn Shahr Ashoob First Edition page no. 461**, in the tafseer of this ayah (**and we will punish for shirk**) shirk is the association of any one with Moula Ali (as).

# Introduction of Wilayat- Adl wa Nabuwat (Justice and Prophet hood)

It was the will of Allah to introduce Himself, and He introduced Himself through wilayat. He made it compulsory upon Himself to introduce wilayat to all of His creation. There are two forms of introduction. One
is through “asar” (influence, guide). The other is “khabar” (message, news). Asar eWilayat is called “adl”. Khabar e Wilayat is called “nabuwat”. Because my purpose is to give you those beliefs of Shia, which Aimmah (as) have taught to us, I am avoiding certain issues that, are not relevant to my purpose.

## Adl

By this point of our book, you should have become aware from the previously mentioned aspects of wilayat that all the aspects of wilayat depend upon adl . It has been proven from knowledge, commandment, and order/rule that whatever aspect comes out of wilayat is based upon adl . We will discuss it in details, but before doing this we will explain what the term “adl” itself means.

## Explanation of Adl

There are various definitions of adl that have originated from the various experts of knowledge. The mehfoom (meaning) of their explanations is all the same. Creation and the survival of creation are impossible without adl. The experts of language have explained adl in these words: “to put something in its true place”. If you reflect upon this explanation, you will immediately realize

if anything from within the universe is removed from its original place, then it will cause the destruction of the whole universe. Sun, moon, stars, oceans, etc. survive because they have remained in their places of origin. If one of them is removed from its place even for only a second, then one cannot even imagine what catastrophic effects it would have upon the rest of creation. Forget about other things. Look at your own body. Think about the systems of the human body. Every system in the human body even the smallest of veins are a witness of adl. In present times medical science has reached its culmination. If you ask the most talented surgeon in the world to put your liver in the place of your heart, he will automatically say it is impossible. No human power can change the system of adl. What has been mentioned, even those with no intellect, cannot deny. Now every mind will be forced to think and should reach this conclusion. It is compulsory on the one who created all of creation that:

- He possesses the knowledge of all things, their apparent realities, their hidden realities, their shapes, their effects on itself as well as others, and has knowledge of the actions and reactions of those things, which will act against it.
- Along with this knowledge, He must have the ability/power to create and organize these things. If he simply possesses knowledge, then it is of no benefit.
- Along with knowledge and ability, He must have order/rule over that which He is to create in order to implement His knowledge and commandment over His creation.

The combination of these three things is called wilayat. One who has knowledge regarding a certain creation also must know their origins, their movements, and must have full commandment over all of creation in order to put them in their correct places of origin. He must also have order/rule over these creations. Every particle of the universe is introducing Wilayat e Muttaliq (absolute wilayat).

The great scholars explained adl as “the center of the circle”. It means “nuqta” (dot). This dot is called Imam. If the center of the circle leaves its spot even for the blink of an eye, the circle loses its existance. It is also not possible that the center of the circle can be moved from its spot of origin. It cannot be far to the right in one instance then far to the left in another. The center must have equal distance in relation to all points of the circle in order for the circle to exist. You will find such hadith in the chapter of Imamate in which Masoomeen (as) have said again and again that “*Imam is the cause of the survival of the universe.*” If an Imam is not present, then the heavens and earth will be destroyed. Also reflect upon this very important point that the center is not dependent on the circle. Wherever the center will be, a circle can be created around it, but the circle is dependent upon the center for the survival of its existance. This whole universe is a circle which is dependent upon its center for its survival. Moula Ali (as) said in **Najul Balagha saying no 108**, “*We, Ahlul Bayt (as), hold such central and balancing position in religion (dot) that those who are deficient in understanding and acting upon its principles, will have to come to us for reformation, and those who are overdoing it have got to learn moderation from us*.” The scholars of “ilm e kalam” (theology) have explained adl in a different way. “The adl of Allah is to believe Allah cannot do any injustice or wrong towards anyone.” **(Ahsan ul Aqaid page no. 111)** The scholars have used the terms of ilm e kalam (theology) in this explanation. I will explain its meaning briefly so you can understand its mehfoom (meaning).

There are two words “husn” and “qabeeh”. Husn is when a thing is comprehensibly complete. Qabeeh is when a thing is incomplete. Allah is comprehensibly complete. In other words He is the creator of completeness. It cannot even be imagined there is anything regarding Him which is incomplete. Automatically whatever is complete is associated with Him and every incompletion cannot be associated with Him. Allah has blessed man with a way of examining the husn and qabeeh. If man uses this blessing, he can easily determine whether anything is good or bad. That blessing is ‘qalb’ (intellect).

If intellect considers something to be good, then it is good. If intellect considers something to be bad, then it is bad. This is the basic principle. Ask anyone in this world which is good, truth or lie. Every person will answer without hesitation that truth is a good thing and a lie is a bad thing. If you ask which is good, knowledge or ignorance, they will reply knowledge is good and ignorance is bad. If you ask someone which is good, adl or zulm (cruelty), every one will reply adl is good and zulm is bad. Now I will explain by using the words of Allama Hilli. “Because adl is a ‘husn’ (comprehensively complete), it is wajib (compulsory) upon Allah, and it cannot be separated from Allah. Because zulm (cruelty) is ‘qabeeh’ (incomplete), no such act of cruelty can be associated with Allah. Adl is wajib for Allah and cruelty is impossible.”The scholars have explained the adl through this principle which we mentioned in the chapter of shirk in detail. It means creation naturally cannot accept any incompletion from its Creator. For this reason, when the creation considered anything to be comprehensively complete in themselves, then they expect to see it present in their Creator. Creation’s understanding of whether or not something is complete is limited due to their intellect.. It does not mean their Creator is also limited to their understanding. We can only say regarding the comprehensively completeness of our Creator that He is free from every incompletion.

Because cruelty is an incompletion, it cannot be associated with the Creator. When it has been disassociated with the Creator, then justice will be proven automatically.

It has been proven completely that Allah's attributes and His actions are revealed through His Mahzer and Trustee which is His Wali e Muttaliq (Moula Ali as). This is why every particle of creation and its organization within the universe is a proof that His Wali e Muttaliq is free from all kinds of incompletion. This is adl.

## Proof Adl is from Usool e Deen (principles of religion)

It is an established fact that adl is compulsory on Allah and zulm (cruelty) is impossible. People ask us; what is the reason you put adl in Usool e deen? Usool e deen (principles of religion) is one that if you stop performing it even for a moment then you become kafir (disbeliever). There are so many answers to this question. First of all I would like to remove a misconception that Shia are the ones who included adl in Usool e deen. In reality adl was included in the principles of religion before the creation of religion. We will prove this later in our book. It has been proven that if you leave those things, which are in furoo e deen, you will not receive an eternal punishment. Then why was Iblees punished for not doing sajda to Nabi Adam (as)? He has been accursed for eternity. Iblees did not deny tawheed, nabuwat, or the day of judgement, which are all in Usool e deen. If simply not performing sajda was the reason for his eternal punishment, then if a Muslim does not pray zuhr (noon prayer), he misses performing eight sajdas. So then how much punishment will he receive? Eight times more than Iblees. We see when Allah asked him "What stopped you from performing this sajda?" He then replied, "I am greater than Adam (as). You created me from fire and Adam from clay. "

Because it is against the adl of Allah to ask one which is in reality greater to do sajda to one which is in reality lower to it, his refusal to perform sajda is not the reason Iblees was punished for eternity. He was punished because his words were a direct attack against the adl of Allah (meaning he accused Allah of doing an unjust act). This is proof that adl is included in Usool e deen. In **Bab e Tawheed** regarding the proofs of tawheed we also declared organization as a proof of tawheed. We proved this organization is adl. Adl itself is a proof of tawheed. Tawheed cannot be proven without the presence of adl.Allah could have punished and rewarded upon the basis of His knowledge. Instead He made His caliphs which is proof of adl. If Allah had not sent His Hujjat (proof) and did not give man the chance to prove his right for jannah (paradise) or jahannum (hellfire), then it would have a zulm (act of cruelty). If you do not believe adl is included in usool e deen, then religion will lose its credibility. Then every act of cruelty will become associated with Allah. Maybe He will send a false prophet and reveal miracles through him; in this case we will be unable to recognize which is a true prophet and which is false. Then all the orders of Allah become doubtful. Religion will become a game of chance.

## Allah can never be an oppressor

Oppression is the opposite of adl. Allah is denying Himself as being an oppressor. **Sura Aal e Imran ayah 108 "Allah wills no oppression upon His creation**." In reality there is always a reason behind every act.

Obviously there is even a reason behind acts of cruelty and oppression. Here are the reasons:

**Jahil (ignorance)**

**Need**

**Worldly desires**

**Tyrant (one who pressurizes and forces others to do acts of oppression)**

Since our writings are based upon wilayat, we will look at these reasons to see if any of them are viable towards Allah being an oppressor.

1. When knowledge is at its highest, then ignorance becomes null and void itself.
2. When commandment is at its highest, then need becomes null and void.
3. In the presence of these two things, worldly desires become null and void.
4. When power and order are at their highest level, then tyranny becomes null and void.

When all these four reasons have become null and void in the presence of Allah, then there is no reason these acts of oppression will come from Allah. There is no other way except to disassociate oppression from the attributes of Allah. Then when oppression has been disassociated from Allah, then adl is automatically proven as present. After our brief discussion on adl, now we come to nabuwat.

# Explanation of Nabuwat (Prophet hood)

The word "nabi" comes from the word "naba". It means one who brings a message. The literal meaning of nabi is one who delivers or receives a message. In Quranic terms nabi is one who delivers the message from Allah or whom Allah gives His messages to.

## What is a message?

**Usool e Kafi Kitab Tawheed chapter 22 hadith 7**, Muhammad (saw) is His slave and His messenger. Allah sent Him with haqq (truth). One who is from haqq (truth) and guides towards haqq. So follow this haqq and accept Him with a sincere heart. Accept this advice "help each other, and help your nafs (self), and keep on the Siratul Mustaqeem (true path), and recognize the attributes of those who were given these attributes by Allah."

It has been proven from this hadith that haqq, advice, and Siratul Mustaqeem are all the same thing. All prophets brought the message of those who were given these attributes by Allah.

## The Greatest Message

**Sura an-Naba (The Announcement) 1-3: "Where of do they question one another? It is of the naba ul azeem (great message). Concerning which they are in disagreement."**

We will refer to the tafseer of Masoomeen (as) so that you will know what is the greatest message which all the prophets were ordered by Allah to deliver to the creation.

1. **Usool e Kafi Kitab Hujjat chapter 107 hadith 34**, Imam Jafar Sadiq (as) said in the tafseer of this ayah, *"This great message was wilayat of Moula Ali (as)." Narrator asked Imam (as), "Is it not the wilayat of Allah?"*

*Imam (as) replied, "Wilayat of Ameerul Momineen (as). "*

2. In **Usool e Kafi**, when Imam Muhammad Baqir (as) was asked regarding the tafseer of this ayah, Imam (as) said, "*This is for Ameerul Momineen (as). He use to say "There is no ayah of Allah that is greater than Me. There is no message of Allah which is greater than Me.*" In **Tafseer Qumi**, this same saying is narrated by Imam Riza (as).

## The purpose of sending prophets

Because we are discussing nabuwat (prophet hood), it is necessary to know what is the purpose of a prophet. In this way we will be able to understand the message of nabuwat (prophet hood). We declared wilayat to be the main topic of this book. We want to clarify that the real religion is wilayat. Wilayat is the center of all other aspects of religion. Our purpose is to prove this claim. Now we will see through the sayings of Masoomeen (as) what is the purpose of prophet hood.

1. **Usool e Kafi Kitab Hujjat chapter 108 hadith 4**, Imam Jafar Sadiq (as) said, "*All the prophets teach their ummah (nation) regarding Our marifat (recognition) and told of Our attributes."*

2. **Usool e Kafi Kitab Hujjat chapter 108 hadith 5**, Imam Jafar Sadiq (as) said, *"Our wilayat is the wilayat of Allah. Allah did not send any prophet without Our wilayat."*

3. Moula Ali (as) says **in Khutbat Bayan**, *"I am the one who to whom Allah has ordered every ummah (nation) in My obedience."*

4. Imam Musa Kazim (as) said, *"Allah has written wilayat of Ameerul Momineen (as) in the books of every prophet."* **(Shahadatay Wilayatay Ali (as) page no. 85 ref Ikhtisas and Bisar ul Darajat)**

## Tabligh (Preaching)

We will look at this from another angle in the context of the purpose of a prophet. After reading Quran extensively, I realized every prophet was appointed only for tabligh (preaching). We must know it is not an ordinary word. In reality this was the purpose of prophet hood.

**In Sura, al-A'araaf ayah 62 is in regards to the tabligh of Hz Nuh (as).**
**In Sura al-A'araaf ayah 68-69 is in regards to the tabligh of Hz Hud (as).**
**In Sura al-A'araaf ayah 79 is in regards to the tabligh of Hz Salih (as).**
**In Sura al-A'araaf ayah 193 is in regards to the tabligh of Hz Shoaib (as).**
**In Sura an-Nahl ayah 62, Sura Noor ayah 53, Sura Ankaboot ayah 18, Sura ash-Shura ayah 48, Sura Taghaabun ayah 12 are all in regards to the tabligh of our prophet Hz Muhammad (saw).**

In these ayahs Allah has clearly said the responsibility of the prophets is only tabligh. This tabligh is the real spirit and purpose of prophet hood. Without it the purpose of prophet hood becomes worthless. Here comes a question. What is that tabligh? What does Allah mean by tabligh? We will present three hadiths and everything will become clear.

1. While delivering a sermon, RasoolAllah (saw) said, "*O'People! I tell you that Imamate is associated with My Ahlul Bayt (as) until the day of judgement*.

*The order of Allah, regarding tabligh which I have conveyed to you, is a hujjah (proof) for those present as well as those not present here. The people who are present at this time it becomes their duty to convey the message of Imamate to others. To those who have already been born and those not yet born, it is the duty of the father to convey this message to his sons. This conveyance should never stop*." **(Haqaiqul Wasayat First Edition page no. 373 ref Ahtejaj Tabrisi page no. 33)**

2. Imam Jafar Sadiq (as) said, *"We have secrets and knowledge of Allah. Allah ordered its tabligh. Those things in which Allah ordered Us to do tabligh in, We have fulfilled the order of tabligh."* **(Usool e Kafi Kitab Hujjat chapter 101 hadith 5)**

3. Moula Ali (as) said in a gathering of companions, "*Allah made Muhammad (saw) prophet and after Him (Muhammad saw), He (Allah) appointed Us as caliphs. Then He ordered RasoolAllah (saw) to do the tabligh regarding this matter. So RasoolAllah (saw) fulfilled the order of Allah by doing tabligh on this. Allah has ordered all the Muslims upon seeing other Muslims to do this tabligh that Aal e Muhammad (as) are the Imams. Their obedience is wajib (compulsory). Apart from this, Allah did not order the tabligh of any other matter."* **(Haqaiqul Wasayat First Edition page no. 375 ref Ahtejaj Tabrisi page no. 74-75)**

In Quran the testimony of these hadiths has been written in several places. We will mention only one ayah and there will be no doubt after this. **Sura al-Maida (The Table) ayah 67: "O Messenger! Deliver what has been revealed to You from Your Lord; and if You do it not, then You have no delivered His message, and Allah will protect You from the people; surely Allah will not guide the unbelieving people."** This ayah is the strongest proof that the only purpose of prophet hood was to convey the message of wilayat. If RasoolAllah (saw) had not conveyed this message, He would have lost His prophet hood.

If there had been any other purpose, then Allah would have made it known. The same warning would have also been given for that purpose as well. This ayah alone has proven us to be absolutely correct.

## Prophet from birth

According to Shia beliefs, nabuwat (prophet hood) is not such a thing which can be gained through hard work. Allah did not do any experiment and then made a person become a prophet or imam. Allah was fully aware of the purpose of every creation before it came into being as a creation. Therefore one who is a prophet is a prophet by his creation. However the time when a prophet announces his prophet hood to his ummah (nation) is according to the orders of Allah. Caliph and guide are born with knowledge, noor, and as a masoom (infallible) while humans are born with ignorance and impurities. No animal will become human even if it learns many human abilities. Due to the weaknesses in creation, there is not one of creation which can change itself into another kind of creation (i.e. animal into human or human into animal). In this same way a human can never become a guide, successor, caliph, imam, prophet, olil amr (absolute master), or wali simply by gaining a bit of knowledge. He cannot remove his inabilities of his humanity. It does not matter if he is a sahabi (companion) or scholar or Allama or mujtihid. Imam Musa Kazim (as) explained this in these words, "*Allah created prophets based upon nabuwat (prophet hood). Therefore they became a "nabi" (prophet*). **(Usool e Kafi Kitab Iman o Kufr chapter 310 hadith 4)**

## Removal of a doubt

Jewish created a belief that there was no prophet from the offspring of Hz Ismael (as). Muslims have adopted this same belief. Without thinking even some Shia also believe this to be true. This is due to the unawareness of the people regarding the status of prophet hood. There are two kinds of prophets. One who becomes prophet on a nation, and then He conveys Allah's message to them.

These prophets are called “nabi al ghairhi”. The other kind of prophet is one who does not become a prophet on a nation. He is a prophet for only himself. Allah’s message comes to him and he conveys this message through his actions and character to the people. His obedience is not wajib on people. People are guided through his charismatic personality and his noble actions. These prophets are called “nabi al nafsihi”. It means the prophet who is a prophet only on his own nafs (self). In the offspring of Hz Ishaq (as) most of the prophets were nabi al ghairhi. In the offspring of Hz Ismael (as) before RasoolAllah (saw) all the prophets were nabi al nafsihi. This is quite clear that only a prophet can bear the noor of RasoolAllah (saw). Only a noor can bear a noor.

## Ideology of Ismat (Infallibility)

The infallibility of the prophets and aimmah is a very important issue. This is the distinguishing feature of Shia religion. Ismat (infallibility) means you never refrain from any good deed and never commit any wrong deed. This only becomes possible at such time when you have knowledge of all the good deeds and all the evil deeds. Otherwise it
will happen a person will do something thinking he is doing good but in reality it is evil or he refrains from something thinking it’s an evil deed but in reality it is a good deed. Due to their own unawareness of the explanation of ismat, people think Masoomeen (as) naturally cannot commit sin. If They did not commit sins because of Their nature or because They were unable to do so, then it would affect the level of greatness which is ascribed to Them. This idea is absolutely wrong.Masoomeen (as) are not forced in any way to refrain from committing sins. One who is forced cannot be praised nor can he be condemned. Yet the whole Quran is filled with Their praise and admiration. This is a proof Masoomeen (as) are not forced. They have full authority. If They refrain from evil, then They do this through Their own will. If They do good, it is done by Their own will.

Due to Their knowledge, They do only those acts which are good and refrain from those which are bad. We will present an example. You acquire a teacher for your child. The teacher is not forced to accept the position. He has free will. If he chooses, he could teach wrong information to the child, but his knowledge will never allow him to do so. If a person goes to a doctor, the doctor also is not forced. He has free will. He could give the wrong medicines to his patient, but he will not do this because his knowledge will not allow it. In the same way, prophets and aimmah perform good deeds from their free will and refrain from evil deeds because of their knowledge. This is the reason for their greatness. This greatness is called "ismat" (infallibility). This is why the only people who will deny "ismat" are those who associate ignorance with their Prophet (saw). They have the belief (maaz'Allah) their Prophet (saw) was illiterate. He could not read or write. For forty years He had absolutely no idea what was iman (faith).

I take full responsibility in saying that not only non Shia have this belief, but also some so called Shia scholars have this belief. These so called Shia scholars spread their evil ideologies through their writings. If you want to know what they have written in their books, then you must read "**Kashaful Israr**" by Allama Muhammad Sibtain Sirsavi. In the chapter of Ghulu, you have read there are some very famous Shia scholars who have the belief that Prophet (saw) or Aimmah (as) can make mistakes. It is very important you are aware of the true Shia beliefs. According to true Shia beliefs, nabuwat and imamate are worthless without knowledge. Nabi and Imam are born as alim (knowledgeable). So according to Shia belief, you cannot imagine nabuwat or imamate without their having "ismat" (infallibility). If there is even the minutest doubt of Them having made a mistake, then at that moment the whole religion will become false.

The religion will lose all of its credibility. In this case no one will ever know if the Prophet (saw) is speaking a truth or lie. No one will ever know if He is speaking from Allah or from Himself. Even when He says it is from Allah, it would still be impossible to trust His words because it could be possible He is mistaken or lying. So the intellect demands a nabi must be masoom. Without ismat, nabuwat becomes worthless.

## The reality of Tarke Awla (abandoning that which is better)

The ideology of the prophets having ismat (infallibility) is stuck in the throats of Muslims in such a way that neither can they swallow it nor can they spit it out. If they deny it, they lose the credibility of religion. If they believe in it, then they have to face criticism from other religions. It becomes impossible for them to defend their religion because it has been completely proven from Quran and hadith that different prophets did tarke awla and they were punished for this. This is an absolute truth which no one can deny.

Non Shia developed a way of explaining this by dividing the life of the prophets into two parts. One is when they received their prophet hood. The second is they consider them as human. We have already explained this ideology. These non Shia hide their heads in the sand and by doing so they think they have fully proven their belief and denied the objections of others. However for shias, these “mistakes” prove to be a source of extreme difficulty. In the Shia religion “ismat” (infallibility) is one of the most important pillars of the religion. Shia believe in complete prophet hood. They can never deny this belief. When they find themselves speaking with one who has strong beliefs in the Tarke Awla, they then become unable to defend or explain their own beliefs.

When these so called Shia found themselves in these debates, they started using their own opinions and unintelligible proofs and ideologies in order to explain the meanings of the so called “mistakes” which are written in Quran regarding the prophets. They changed the meaning of the word “masiat” (literally means “when a child does a mistake or wrong, it is done out of innocence not out of evil intention) and created a new word which is Tarke Awla (abandoning that which is better). They started telling people they had found the answer to this issue. In reality, by creating this word, they have opened a door of insult towards the prophets. They explained Tarke Awla in this way; “doing such an act which is not according to that person’s level”. They give an example which is; “if a great scholar is standing in the street and eating aloo cholay (potatoes and chickpeas), even though this act is not haram, it is not according to his level. If you condemn him for doing this act, it is not because he has committed a sin, but because he held no regard towards his status. They have applied this same false theory to the prophets that (maaz’Allah) they were unaware of their status. This ideology brings about horrible conclusions. It proves prophets (maaz’Allah) were less than a common human. Look at the whole world. You will not find any religion, nation, religious scholars, political leaders, or respected elders doing such acts of irresponsibility that will harm their credibility. I am shocked by their thinking the prophets were unaware of things that even the most common of people are aware of. If a person is either unaware of his status or has no knowledge regarding his status, then how can we give him the right to guide people and teach them about morality? This is a direct attack against the adl of Allah.

The foundation of this misconception is that people consider the prophets as normal humans. They give the prophets the same respect as they give to themselves. They do not realize that a prophet cannot have any sort of ignorance regarding any matter. Allah has blessed the prophets with knowledge. This knowledge is what keeps away the sins and every act which goes against their status. When they cannot associate this type of ignorance to the people of their own status, then how can one associate this type of ignorance to the prophets who are born as prophets with the blessing of full knowledge regarding all matters?

There is no doubt that the prophets did commit these "masiat" acts. It has been proven by Quran and hadith. We must understand the true meaning of the word "masiat". We can never decide its true meaning on our own. It is our duty not to use our own intellect and opinion concerning this sensitive issue. We must consult Masoomeen (as) and see what They have to say about "masiat". Only a masoom can know and understand the reality of another masoom.

Whatever Masoomeen (as) have told to us is a proof the "masiat" of prophets is not related to sins or acts of immorality. The prophets are free from such things. Even if you imagine these things for the prophets, it is a proof of your own mental illness. It should be very clear now that whatever "masiat" came from the prophets it was because of their carelessness in the marifat (recognition) of Ahlul Bayt (as). They were punished for this carelessness. All of the warnings given to the prophets by Allah was due to their carelessness in the marifat (recognition) of Ahlul Bayt (as). Now we will prove this statement for you.

**Sura al-Ahzaab (The Clans) 7-8: "And when We exacted a promise of allegiance from the prophets, and You (Muhammad saw), and with Nuh and Ibrahim and Musa and Isa, son of Mariam, and We made with them a solemn promise. That He may question the truthful of their truth, and He Has prepared for the unbelievers a painful punishment."**

From this ayah we can conclude the following points:

1. Allah took the promise of allegiance from all prophets, messengers, prophets who were given a sharia, and from RasoolAllah (saw) Himself.
2. Every prophet will be questioned regarding this promise of allegiance.
3. Allah issued the verdict of kufr (disbelief) for anyone who will break this promise.

This is proof that the scale which Allah will judge prophets upon does not contain issues regarding sharia, but is in regards to their promise of allegiance. We only need to know what the promise of allegiance was.

**Anwar e Najaf Eleventh Edition page no. 161-162, Tafseer Qumi Second Edition, Tafseer Safi, Tafseer Burhan, and in all tafseers** in regards to this ayah, Masoom (as) said, "*This promise of allegiance which includes RasoolAllah (saw) is a promise of allegiance to the wilayat of Moula Ali (as) and all other Imams (as).*" **(Akmal ul Deen bay Wilayatay Ameerul Momineen (as) page no. 381**). In **Shahadatay Wilayatay Ali (as) page no. 96**, there is a hadith from Imam Muhammad Baqir (as) which says, *"Allah took the promise of allegiance of the wilayat of Ali (as) from all prophets."*

This narration is in **Usool e Kafi**. *"A man asked Imam Jafar Sadiq (as), "Which was that tree who Allah asked Adam not to eat from?" Imam (as) replied, "That was the tree of envy." Narrator asked, "Who was Adam envious of?" Imam (as) replied, "Adam was envious of Moula Ali (as). This thought came in his heart "I wish I had been among the Aleen (greatest)" or "I wish the Aleen had done sajda to me"."*

This narration is a proof that even just thinking they are equal in status to Moula Ali (as) that it becomes a “masiat” for the prophets.

## Undeniable Proof

Now we will present such a proof which will end the need for all other proofs. After this, it will become absolutely clear. **Manaqib ibn Shahr Ashoob Second Edition page no. 301,** Abu Hamza Thumali narrates Abdullah ibn Umar came to Imam Zainul Abideen (as) and said*, “O’Son of Hussain (as)! You are the one who says the Prophet Yunus (as) found himself in trouble because when the wilayat of Your Grandfather was presented to him, he delayed in his acceptance.” Imam (as)*

*replied, “Yes, this is true.” The man said, “If you are true in your claims, then show us a miracle.” Then Imam (as) ordered Abdullah ibn Umar and myself (Abu Hamza Thumali) to be blindfolded. After one hour Imam (as) ordered the blindfolds to be removed. We saw we were at the bank of a river whose waves were crashing onto the shore. Ibn Umar said, “O’My Master! My life is in Your custody. For the sake of Allah, please save my life.” Imam (as) called, “O’Fish!” A fish raised its head from the river. Its head was the size of a mountain. The fish said, “O’Wali of Allah! I am before You.” Imam (as) asked it, “Who are you?” The fish replied, “O’My Master, I am the fish of Yunus (as).” Imam (as) said, “Tell Me your story.” The fish said, “O’My Master, Adam to Your Grandfather, Muhammad (saw), all the prophets were presented the wilayat of You (Ahlul Bayt as). They accepted and were forgiven. Allah sent wahi (revelation) to Yunus (as) to love Ali (as) and the Imams (as) who will be from His offspring*

*Yunus (as) said, "How can I love someone whom I have not seen?" Then Allah sent wahi (revelation) to me that I should swallow Yunus (as). So I swallowed him. When Yunus (as) accepted Your Ahlul Bayt (as), then Allah ordered me to spit him out on the bank of the river." Upon hearing this, Imam (as) ordered the fish to return to its place, and the water became calm."*

I do not think there can be a stronger proof than this. It has been clearly stated that all the prophets were presented with the wilayat of Moula Ali (as) and the Imams (as). The prophet hood of every prophet and their forgiveness was dependent upon its acceptance. If they delayed slightly, they were warned and on some occasions punished. So delaying in the acceptance of the wilayat of Moula Ali (as) and Aimmah (as) is the "masiat" of the prophets.

## Removal of another doubt

It is a common belief the prophets' only purpose was simply to guide the people. If we accept this ideology, then we have to believe the people were the purpose of the creation of prophets. We also have to believe the people are greater than prophets are. The reason of creation is always greater than the reasoning. The existance of prophets would become as a common creation. As Allah has stated in Quran, "**Everything in this universe is created for you.**" In reality the purpose of the creation of prophets is not people. It is their own self. Allah created them for Himself. As Allah says for Adam (as), "**O'Adam (as), I created you so that you would believe in My Oneness, pray to Me, recite My praise, believe in Me, do not associate kufr (disbelief) with Me, do not associate any others with Me.**"

In **Sura Taha ayah 41**, Allah says to Hz Musa (as), **"O'Musa (as)! I (Allah) selected you for My nafs (self)**." It is stated in **Hadith e Qudsi, "O'My Slave! O'My Beloved! You are the wish and the one is who wishes. You are My great creation. I swear by My glory, if it had not been for You, I would not have created the heavens**." So now we should understand Allah did not created prophets for the people. He created them for Himself. If the people gain blessings from them, it is only due to the mercy of Allah. A person who lights a lamp does so for his own benefit. However, others will also take benefit from this light.

## Levels of Prophet hood

In **Sura al-Baqarah (The Cow) ayah 253**, Allah says, **"Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spoke, while some of them He exalted above others in degree.**" This ayah clearly tells each prophet has a different status. Allah Himself is the creator of these different levels of status. We cannot say Adl e Muttaliq (Allah) created these differences without some way of measuring their greatness. Allah announced these various statuses through Hz Isa (as) from the cradle. This is **ayah 30 of Sura Mariam**, Hz Isa (as) said three sentences.

1. **I am slave of Allah.**
2. **He gave to Me a book.**
3. **He made Me a prophet**.

Hz Isa (as) announced His servitude and His book before He announced His prophet hood.

The foundation of the status of a prophet is servitude. How submissive a prophet is to Allah will determine what type of book is revealed through Him. The level of His prophet hood is based upon what type of book is revealed unto Him. It is quite clear here the word “book” is not one of the Four Scriptures (Tawrat, Zabur, Injeel, and Quran) which came from the heavens. First when Hz Isa (as) claimed He had a book, the Injeel (Bible) had not yet been revealed. It was not revealed until much later. Even if there was a book in the cradle, that would still not be what He was referring to because the real book is Hz Isa (as) Himself. In **Sura al-Hadid (The Iron) ayah 25**, Allah says, “**Certainly We sent Our messengers with clear arguments, and sent down with them the Book ad the balance that men may conduct themselves with equity”**. Even though it has been proven and every person knows all the prophets were not given books or scriptures. Only certain prophets were blessed with this. So it has to be accepted the book which Allah has mentioned in Quran cannot be a written book. It is a “wajoodi” book. It means that knowledge which Allah gives with their existance. The status of every prophet’s knowledge and nabuwat will be according to his servitude. This is the reason at the time of leaving Shaitan claimed he will cause everyone to go astray. Allah did not say you will not be able to cause any of My prophets, messengers, or imams to go astray. Allah said “**Certainly those who are My “abd” (servants) will not be made to go astray**.” (**Bani Isreal ayah 65)**. “Ismat” (infallibility) proves the servitude of the prophets to Allah. If there is no ismat, then you cannot prove prophet hood. If there is no knowledge, then you cannot prove ismat. If there is no abdiat, then you cannot prove knowledge. This is the reason throughout the entire Quran Allah has called Our Prophet (saw) “Nabi or Rasool”, but when Allah mentioned the Miraj e Khatim e Nabuwat (ascension of the seal of prophets); He did not use the word nabi or Rasool. Allah said, “**Glory be to Him who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts.”**

RasoolAllah (saw) obtained this status due to His great level of servitude. The result of which is He became blessed with a great book. Allah mentions this in **Sura an-Nisa (The Women) ayah 113, "He has taught You what You did not know"**. It means there was not a single particle of the universe which was beyond the knowledge of RasoolAllah (saw). After this, He was given the status of the "Seal of All Prophets". This is why Allah said for Imam Hussain (as), **"O'My Hussain! Come be included amongst My Slaves."** Imam Hussain (as) was at such a level where no other word except "abd" (servant) can be used.

Now you can understand one who is at such a level of abdiat (servitude) how can His servitude be described in words. His level of servitude and His level of worship are beyond our comprehension. Neither can it be understood nor can it be explained. Through servitude the nearness of Allah can be gained. From this level we understand the meaning of "qurba" (Near Ones). This is that point where no one can make any difference between abd o Mabood (servant and master). He is His noor, His amr, His will, His kalima, His calipha, His face, His eyes, His hand, His tongue, and the wasila (intercessor) between Creator and creation. He Himself is the will of Allah. This is the level which caused Allama Iqbal to say, "Even if You (Allah) give me the glory of Your Divinity, I still would not give You my servitude."

# Imamate is a necessity of Prophet hood

Even if this is surprising for you, it is still very important that you know and understand it is necessary for every prophet to be an imam. We

will present some proofs in this regard. It is an absolute truth that all the attributes of commandment of the prophets are only due to their being an imam. If it were not like this, then non Shia would have proven their claim that (maaz'Allah) prophets were only like post men.
Their job was only to deliver messages. They delivered their message and left. The disassociation of imamate with prophet hood is the cause of the existance of the sect, Ahlul Quran. They completely deny hadiths because prophet and prophet hood have no value in their eyes. Commandment belongs to wilayat. Mahzer e Wilayat is Imam.

## First Proof

Our first proof is based upon two ayahs of Quran. What we will conclude from these two ayahs, we will present that to you as our proof.

1. **Sura Qaaf ayah 21: "And every soul shall come, with it a driver (saiq-hanknay wala) and a witness."**

According to the tafseer of Masoomeen (as), "saiq" (driver) is prophet of every nation. It also has been proven from this ayah that on the day of judgement every nation will appear with their own prophet.

2. **Bani Israel ayah 71: "On the day when We shall summon all men with their Imam"**

It has been proven from this ayah that all the people will be called with their Imam. We have completed our two points.

First every nation will appear on the day of judgement with their own prophet. Second all the people will appear with their own imams. Now either you must believe there is a contradiction in Quran or it is compulsory on every prophet to be an imam.

## Second Proof

This is an absolutely uncontroversial hadith. “One, who dies without the marifat (recognition) of the Imam of his time, dies the death of an ignorant.” In this hadith, RasoolAllah (saw) did not mention a specific time. The period of this hadith is from Adam (as) until judgement day.
During this time, anyone who dies without gaining the marifat (recognition) of the Imam of his time will die the death of a kafir (disbeliever) and munafiq (hypocrite). If we did not believe every prophet is also an imam, then all the nations who were before Hz Ibrahim (as) would be considered as kafir and munafiq. Secondly on judgement day these nations will have an excuse and say to Allah, “O’Our Lord! There was no imam in our time. So whose marifat were we suppose to gain?”
We have to accept it is wajib (compulsory) that every prophet is also an imam. Allama AbdulAli Hervi says in his book “**Moizaul Hussna page no. 98**”; “The meaning of the word imam is “min yaqda behi”. It means the personality which people follow and consult regarding religious matters and gain knowledge from. That personality must be the greatest among the people. He is one who receives messages from Allah and is called prophet. As a prophet he delivers the orders of Allah to his nation. As an imam he is a leader of his nation.” Allama Hashmat Ali KhairAllah Puri writes in his book **“Ghayat ul Miram fi Zarooratul Imam”:**

"By his creation, an imam is a hujjah (proof) upon the creation from Allah. When Allah appoints this imam to deliver His messages, then it is called "nabuwat" (prophet hood). Nabuwat begins from the beginning of the conveyance of the message and ends when the message has been conveyed. However, the necessity of an imam is from the beginning of the act until the end of the act. What is meant by 'act' is the first action of the first creation until the last action of the last creation. I have presented my proofs and two undeniable witnesses. Now we will discuss the kinds of imamate in the chapter of Imamate.

# Revelation of Wilayat-Imamate

Now we come to the issue which is the distinguishing feature of the Shia religion. Imamate is such a position of authority that from the beginning of creation until the day of judgement there will be no authority which is greater than it. This world is a place for us to gain its marifat (recognition) and obedience. On the day of judgement every soul will appear with it. Nabuwat (prophet hood) and risalat (messengers) are two branches of imamate which are given only when there is a specific need during a specific time. Once the need has been fulfilled, then nabuwat or risalat will end. Imamate however will
continue until the day of judgement. In the way the wilayat is the revelation of wahadat (Oneness of Allah); imamate is the revelation of wilayat. Imamate is the only status of Allah which can be compared with wilayat. Imamate is the only power which is directly associated with Allah. When it appears from the Veil of Wahadat (as), it is wilayat. When it comes to the creation, it is called imamate. Imamate is the cause of the survival of the whole universe. All the blessings of Allah which reach to the creation do so through imamate. Every one's religion and acts are dependent upon the marifat (recognition) of imamate. On the day of judgement every one will appear with their Imam. Who has the courage to even imagine what imamate is or even write concerning imamate? Whatever we say or write regarding imamate, it is only an expression of our love for Our Imams (as). Imamate is such a high status that no one can even imagine to reach it. Tongues become silent when speaking of imamate. We must accept our lowness. This acceptance of lowness is called marifat (recognition) of imam.

## Kinds of Imamate

Allah described two kinds of imamate in Quran. One is the imamate which is exalted. The other is the imamate which has been accursed.

1. **Sura al-Anbiyaa (The Prophets) 73: "And We made them Imams who guided the people by Our command,"**

This is the imamate which is exalted by Allah. If one who claims to be an imam is not in reality associated with this imamate, then he is of those who are accursed. There is no third kind of imamate.

2. **Sura al-Qasas (The Stories) 41: "And We declared them as Imams who call to the fire,"**

This is the imamate which was accursed by Allah. We, or any other momin, have absolutely nothing to do with this type of imamate. Now we will start upon our topic which is the imamate which is exalted by Allah.

## Levels of Imamate

I realize we should have explained the meanings of the word "imamate", but depending on which level of imamate we are discussing will determine which explanation we give for the word. So until we determine which level is our topic there is no point in defining the word "imamate' as the meaning can change. First we will decide which imamate is the purpose of our discussion. Because our beliefs are based upon intellect, it is absolutely necessary to ponder deeply upon these beliefs. We cannot only be dependent on books because we are the followers of the true religion not a false religion. When we read Quran we find three different levels of imamate. It has been proven that it is necessary for every prophet to be an imam. These are the three levels of imamate.

1. **Imamate Sughra** (small imamate): This imamate started with Hz Adam (as) and continued until Hz Tarikh (as).
2. **Imamate Khubra** (greater imamate): This is that imamate which was blessed to Hz Ibrahim (as) which was completely

different and very vast in its authority. It encompasses the whole of humanity. This imamate was given to Hz Ibrahim (as) and He asked for the same imamate to be given to His offspring. Allah blessed this imamate from Hz Ibrahim (as) to RasoolAllah (saw).

3. **Imamate Mutalliqa** (absolute imamate): After RasoolAllah (saw), the prophet hood ends. The purpose of prophet hood was to introduce Imamate Mutalliqa (absolute imamate). When prophet hood fulfilled its purpose, the chapter of prophet hood was closed. Now Imamate Mutalliqa has been revealed. Allah has calls it in Quran as "Imam e Mobeen" (manifesting imam). This imamate is specific to only twelve persons. They cannot be eleven or thirteen.

   Some people will become upset when they read my argument. There is nothing I can do about that. I must say the truth. When Allah has protected these figures, in such a way, that no one can enter them nor can anyone come out of them, then how is it possible to exaggerate the status of these figures in order to make myself or any other happy?

## Importance of Twelve

**Sura Tawba (The Repentance ) 36: "Surely the number of months with Allah is twelve month in Allah's ordinance since the day when He created the heavens and the earth, of these, four being sacred; that is the true religion"**

In this ayah, Allah is telling us the figure "twelve" is the true religion. Not only today but also from the beginning of the process of creation, these twelve were the name of the true religion.

Now tell me; is there any nation, territory, or country from the beginning of this universe until today that has more than twelve months in their calendar? If these twelve months are considered the true religion, then it has been proven a true religion for every nation, religion, and tribe. The figure of months in every calendar is twelve. We have to accept these twelve months which are the true religion are not the actual months of the calendar. They must be twelve of something else. We have only one way to find out the reality of these twelve. That way is Masoomeen (as).

**Manaqib ibn Shahr Ashoob First Edition page no. 239**, Imam Jafar Sadiq (as) said, *" Four sacred months are Moula Ali (as), Imam Hasan (as), Imam Hussain (as) , and Imam Mahdi (ajf).Allah has mentioned "deen e qeem" (true religion) in this ayah. 'Whose believing is wajib (compulsory) and disbelieving is kufr'. There is no doubt that only two months among the other months and years are wajib (compulsory) to recognize. One is the month of Ramadan. The other is Zil-Hajj. If someone died while not having marifat (recognition) of the months or years, he will not be accursed. If he died without gaining the marifat (recognition) of Aimmah (as), then he dies the death of an ignorant*." Allah has mentioned this true religion in **Sura ar-Room (The Romans) ayah 30** in such a way that He ordered RasoolAllah (saw) to hold onto this true religion:

**"Then set thy purpose (O Muhammad saw) for religion in the right state-the nature made by Allah in which He has made men; there is no altering of Allah's creation; that is the true religion but most men do not know.**

I do not want my readers to be included amongst "most men who do not know".

I present to you the tafseer of this ayah from Masoom (as) .**Tafseer Safi page 390 ref Tafseer Qumi,** Imam Muhammad Baqir (as) said, "*That true religion which was mentioned in this ayah is wilayat of Ameerul Momineen (as) and Masoomeen (as*)." It has also been proven from this ayah that the true religion is these twelve, Imams (as).

**2. Sura al-Baqarah (The Cow) 124: "And when his Lord tried Ibrahim with His commands, he fulfilled them. He (Allah) said: Surely I will make you an Imam of men."**

This ayah tells us that Hz Ibrahim (as) was tested with a few words, and when he fulfilled the orders of Allah, then Allah blessed him with Imamate Khubra (greater imamate). We must ponder upon the word "fatmahin" (tested). This same question Muffassal asked to Imam Jafar Sadiq (as), *"What was that test?" Imam replied, "Ibrahim (as) said all twelve names of the Imams (as).*" **(Manaqib ibn Shahr Ashoob First Edition page no. 235).** Hz Ibrahim (as) was blessed with an imamate simply for recounting the names of these twelve, how can I even compare that imamate to the imamate of Masoomeen (as)?

3. How can I change this figure that Allah has included as a part of His Kalima "La illha illala" in twelve letters?

لا اله الا الله

4. How can I increase or decrease when Allah has included twelve letters in the kalima of His prophet RasoolAllah (saw) "Muhammad Rasool Allah"?

محمد رسول الله

5. Whoever is a momin, he has an 'ameer' (master) who is called "Ameerul Momineen (as)". This word also has twelve letters.



6. The same Ameerul Momineen (as) whose name is Ali (as) ibn Abi Talib (as). His name also has twelve letters.

عليؑ بن ابی طالبؑ

7. "Kitab la raiba fi" (the book in which there is no doubt) also contains twelve letters.

كتاب لا ريب فيه

8. There are twelve hours in the day and twelve hours in the night. The Ashari system has been established through out the world, but by the will of Allah, it has become suspended in regards to time. All the watches of the world announce these twelve continuously.

9. Hz Musa (as)'s nation had twelve tribes.

10. Hz Yaqoub (as) had twelve sons.

11. In "laitul uqba" RasoolAllah (saw) appointed twelve tribes amongst the Ansars (helpers).

12. In **Najul Israr First Edition page no. 27**, Imam Jafar Sadiq (as) narrates, *"Moula Ali (as) said "Allah put the noor of RasoolAllah (saw) into twelve veils".*

By now, it should have become quite clear the topic of our discussion is Imamate Mutalliqa (absolute imamate) which is associated with the twelve Imams (as). There is no thirteenth whatsoever. At this point it is compulsory on us to explain the true meaning of imamate. The next debates will be based upon this explanation.

## Explanation of Imamate

The way we are able to recognize something in this world is through its explanation. According to this principle, if we examine those words, which are usually used in the explanation of imamate, then we would never know what kind of imamate it is we believe in. This is very funny because even though this is the only issue which is disputed between Shia and Sunni, it may be very surprising to know both use the same explanation of imamate.

The only difference in their explanations is personalities. We can never say Sunni scholars were such simpletons and ignorant that they explained imamate in such a way, which testifies to the Shia explanation of imamate. If you look at the history of beliefs you will see, Sunni have never derived their beliefs from Shia books, but Shia however have the great honor of deriving their beliefs from Sunni books and references. Both Shia and Sunni explain imamate in this way; "Imamate is the leadership of government. Imam is a "nayabat" successor of prophet in both religious and worldly matters."

First point is this word nayabat. We have no idea who invented this word. Neither is it mentioned in Quran nor is it in the hadiths of Masoomeen (as). It makes imamate sound like it is a branch of nabuwat (prophet hood), and its only purpose is to fulfill the place of nabuwat. Otherwise it has no authority itself. We have completely proven this explanation of imamate to be false. We have also proven imamate has been in place from the beginning of creation and will remain so until the day of judgement. Nabuwat is a branch of imamate which temporarily is given to an imam. When it fulfills its purpose, then nabuwat finishes, but imamate continues. Nayabat e Nabi has no relation with imamate because Hz Adam (as) was not successor nor nayab of any prophet nor was Hz Ibrahim (as). Tell us from which hadiths and which Quranic ayahs did these people get their explanation of imamate. When we do not have a true explanation of imamate, then whatever belief you have regarding imamate will be incomplete. This is the reason today the majority of Shia are very unaware of the reality and marifat (recognition) of imam.

When you base your beliefs upon the sayings and beliefs of others, then how can you gain the marifat (recognition) of imam? Especially if those you use as a base for your beliefs do not even believe imamate is from Allah. They believe in “ajma” (majority rule). This is why imamate is not a part of their Usool e deen. Due to this when anyone says a little thing about imamate, they become surprised and say, “What is this new thing?” If you write a book against Masoomeen (as), no one will take notice. If you describe even the minutest of attributes of Masoomeen (as), then you will hear the chants of “ghali ghali” surrounding you. It is compulsory to know what the true explanation of imamate is. On this basis, you will have the beliefs of true Shia. Otherwise there is no difference between you and others.

## Republic

There is no doubt that imamate is related to republic. Every thing in the republic is under Their authority. Considering a republic as a form of worldly government is an invention of those people who think their

imam can be ignorant. A wise person will take its meaning in its true sense. Every particle of this whole universe in fact every thing which is a thing is in obedience of imam. He is not a follower of the laws of creation. The laws of creation are a follower of him.

## Nearness of Allah

That essence which gives the blessings of Allah to creation must have been the first existance. You have read in detail in our chapter Wilayat e Mutalliqa (absolute wilayat).

## Knowledge

When He has a republic, which extends from the heavens to the earth and beyond, where nothing is out of his rule, then it becomes necessary that he not only has knowledge of all creation but is also aware of their necessities. When one of his creations asks him a question, it is not possible for him to say he does not know. In such a situation he cannot be an imam because ignorance is against imamate. He also cannot gain his knowledge from books. That knowledge must be directly from Allah. In other words his nature must have this knowledge. Because he is the knowledge of the Mahzer of Allah, so there will be no fault or incompletion in his knowledge. If there were an incompletion in his knowledge, it would also mean there is an incompletion in the knowledge of Allah. "**Mafer tana fil Kitab min shaye." "Wa qulle shayn ahsaina fi imam mobeen."** These two ayahs are pointing towards the highest level of knowledge. So it is compulsory for an imam to have the knowledge of the whole universe.

## Commandment

If he has nearness of Allah as well as knowledge but does not have commandment, then the first two become worthless. It is necessary for an imam to have full command.

## Hukm (government, power, and full authority)

If he has knowledge and commandment but does not have power and full authority, then the first two become worthless. We have previously proven these issues from Quran and hadiths of Masoomeen (as). They are necessities of imamate and without them imamate cannot be proven.

Now we will explain the absolute true and authentic explanation of imamate. We took this explanation from Allama Syed Zakir Hussain's book "**Hamari Murtaza ki Shaan page no. 111".**

"Imamate is leader of the republic and the imam has full knowledge, commandment, rule, and absolute authority over the whole universe." We can write the explanation in these words according to our topic, "Imamate is the starting point of zahooray wilayat. (revelation of wilayat)." Now it should be clear on which imamate we will discuss."

## Marifat (recognition) of imam

Although we have previously mentioned the explanation of marifat, we shall repeat it again for you. The meaning of marifat is recognizing those attributes and abilities in one which are superior and cannot be found in others. In the light of this explanation the meaning of marifat e imam is to recognize the imam with those attributes and abilities which can be seen only in him and cannot be found in others. In this way he becomes superior to others. Just knowing who the true imam is or having a little knowledge regarding him, this is not marifat of imam. We will start our discussion with the importance of marifat. Because it is a very important issue. We will tell you every saying of the Masoomeen (as). Until you become fully aware of the importance of marifat, then any discussion on marifat will become worthless and you will not gain the full benefits from it.

# Importance of Marifat

According to Quran, obedience to Aimmah (as) is wajib (compulsory) on us. It is quite clear man cannot be obedient to one he does not recognize. In the same way according to Quran loving Aimmah (as) is also wajib on us. It also becomes quite clear no one can love another until he gains the recognition of his love. This is why the true religion was declared Marifat e Imam (recognition of Imam). Allah has put great emphasis on this. No other orders of Allah have had such emphasis placed upon them the way marifat e Imam has had on it. You should never forget this most important point. You will need Imam more on the day of judgement than in this world. On the day of judgement man will be fully dependent upon his Imam. If the Imam is true, then your end will also be comfortable. If your Imam is false, then your destruction is certain. This is why RasoolAllah (saw) said,

"*Your Imams will take you to Allah. Think where you are going.*" (**Yanabiul Muwaddah page no. 439**). Now we will mention the importance of marifat e Imam in the eyes of Masoomeen (as). We will start with a very famous hadith. It is not only in Shia books but also in the books of every Sunni sect. Allama Hilli wrote this hadith in his book "**Ahsan ul Aqaid page no. 118**"; "*One who dies without gaining the recognition of the Imam of his time dies the death of a jahilyat (ignorant), kafir (disbeliever), and nafaq (hypocrite).*" This hadith is so vast in meaning it reveals many important points.

1. Imamate is from Usool e Deen
2. There must be an Imam for every time.

3. We have been ordered to gain the marifat of Imam not to create an Imam. Therefore, if someone creates an Imam or accepts a false Imam, then he should be ready to appear on the day of judgement with his so-called Imam. Now we will present a few hadiths from **Usool e Kafi Kitab Hujjat**. We have mentioned chapter number and hadith as reference with the hadiths.

2. Imam Jafar Sadiq (as) said, "*No excuse will be accepted regarding Our marifat. One who recognizes Us is a momin. One who denies is a kafir*." (**chapter 8 hadith 11**)

In this hadith, "recognize" means to accept Their marifat. One who does not recognize is a kafir (disbeliever).

3) Imam Muhammad Baqir (as) said, *"No one can become momin until he recognizes Allah, His Rasool (saw), and all Imams (as) which includes the Imam of his time. Consult Them regarding all your matters. Let Them decide for you.*"(**chapter 6 hadith 7**)

4. Imam Jafar Sadiq (as) said, *"Recognize those who are the pillars of guidance. Gain the marifat (recognition) of Imams so that your iman (faith) will become true. Then you will become a momin*." **(chapter 7 hadith 6)**

5. Imam Jafar Sadiq (as) said, "*We are those whom Allah will present on the day of judgement on 'pul e sirat' (bridge between heaven and hell). No one will be able to enter jannah until They recognize Us and they are one whom We recognize."* (**chapter 7 hadith 9**)

6. Moula Ali (as) said, "*Upon you lies the obedience of the one about whom you cannot plead the excuse of His ignorance*." **(Najul Balagha saying 155**)

Therefore, you must be fully aware that marifat of Imam is not a small thing. This is the foundation and purpose of humanity. It cannot be gained simply by praying or by saying "Ali (as) Ali (as)". You have to attach yourself with it. You have to think deeply upon its meaning. Moula Ali (as) says, "*One who ponders deeply upon any matter gains its marifat.*" (**Najul Israr First Edition page 172**)

Marifat is such a thing that is not limited to one's own self. It makes you socialize. In **Najul Israr Second Edition, page no. 56**, Moula Ali (as) said, *"Keep visiting those who have marifat. Leave those who deny it.*" Here the word deny is referring to those who deny the marifat of Imam. It is not referring to those who deny imamate itself. Moula Ali (as) is speaking about the acceptance of marifat in this hadith not the acceptance of imamate. If you did not gain the marifat, then you will go so far from the truth, and no one wants that for themself. RasoolAllah (saw) has said, "*One who does not recognize Ali (as) will have one of these three characteristics- he is a munafiq, illegitimate, or was born while his mother was in the state of menses."*

When we have understood the importance of marifat of Imam, now we will turn our attention towards the attributes of imamate and find those attributes of the Imams (as) which makes Them superior to others. By doing this, we take the first step in gaining the marifat (recognition) of our Imam (ajf). However, before doing this, it is necessary we mention these three points.

## 1. There has always been a hujjat (proof ) of Allah upon the earth

This is one of the basic beliefs of Shia. Aimmah (as) have mentioned two of its benefits. For the explanation of this, we are writing two hadiths from **Usool e Kafi Kitab Hujjat chapter 5.**

- Imam Jafar Sadiq (as) said, "*There is always a hujjat (proof) of Allah upon the earth. There is always an Imam. If people try to add to the religion, He rejects it. If the people deny something of the true religion, He corrects it.*" **(hadith 2)**
- Imam Jafar Sadiq (as) said, *"This earth cannot survive without a Hujjat (proof) of Allah upon it."* (**hadith 4**)

From these hadiths, two benefits can be gained regarding the essence of Imam. One is to guide the creation. The other is the survival of the earth. It means that an Imam regardless if he is present or in ghaybat (occultation) will do both of these.

## Imam is the one who will give reward and punishment

As we previously mentioned, man is dependent on Imam more on the day of judgement than he is in this world. So forget about the amals of man. The first question asked will be "Who was your Imam?" If your Imam is true, then you will have no fear on the day of judgement. If your Imam is false, then you will be thrown into jahannum for eternity. If you do not realize the importance of imamate, then you are playing with your afterlife. We will present only two hadiths in the favor of our claim.

1. **Usool e Kafi Kitab Hujjat chapter 90 hadith 6,** Imam Muhammad Baqir (as) said, "*Allah says 'I will punish those people who are by appearance only included as Muslims. They worship such an Imam who was an oppressor of the people (ghair masoom). He was not from Allah. Even though they appear by their actions to be very pious. I will forgive that Muslim who will pray under a Masoom Imam who is from Allah. Even if that Muslim did not perform his amals (prayer, fasting, etc) properly."*

2. **Haqqul Yaqeen Second Edition page no .225**, Imam Jafar Sadiq (as) said, *"Verily Allah does not hesitate to punish that group who believes in an imam who is not from Allah even if by their actions, they are very pious. Verily Allah hesitates to punish that group who believes in an Imam which is from Allah even though their amals are not done properly."*

## Those who claim to be Imam falsely

Before we describe the attributes of imamate, we think it is necessary to introduce those who falsely claim imamate for themselves and those who follow these false imams through the sayings of Masoomeen (as). Then it shall become clear, and we can gain the marifat (recognition) of imam easily. In total, there are five hadiths. Four of them are regarding those who falsely claim the imamate for themselves. The last hadith is in regards to those who follow them.

1. **Usool e Kafi Kitab Hujjat chapter 84 hadith 2,** Imam Jafar Sadiq (as) said, *"One who falsely claims imamate is a kafir."*
2. **Usool e Kafi Kitab Hujjat chapter 84 hadith 12**, Imam Jafar Sadiq (as) said, *"On the day of judgement Allah will not look at three kinds of people. Neither will their sins be forgiven. There is a horrible wrath awaiting them. One who falsely claimed the imamate and said he was from Allah. One who denied the Imam (as) which was from Allah. Third who claimed the 'Masoom (as) and ghair masoom' (true imam and false imam) both are a part of the Islamic belief."*

3. **Haqaiqul Wasiyat First Edition page no. 157 ref Ahtejaj Tabrisi**, a sentence from Imam Zamana (ajf);

"*A person which is cruel, deviant, and rebellious who is arrogant in his defiance and fights against his Lord and claims such a status which does not belong to him and denies the One whose obedience Allah has declared as wajib. This type person is an oppressor. I am patient the way the Daughter (as) of RasoolAllah (saw) showed Her patience. Very soon this ignorant will stand before Allah and be punished for that knowledge which he wrongly followed.*" It should be clear that the character of a person is praised not the people. Whatever Masoom (as) have said, it applies to every person who has such a character.

4. **Yanabiul Muwaddah page no. 750**, Imam Jafar Sadiq (as) said, "*On the day of judgement there will be many imams who will be cursing their companions and their companions will be cursing on them."*

These are those hadiths regarding those who claim the imamate falsely. Now read that hadith regarding those people who accept and believe their false claims and then follow them. Although I am sure, very few people will accept this hadith.

5. **Bihar ul Anwar Ninth Edition page no. 309**, Imam Hasan Askari (as) said, "*Do not have relations with them. Do not go to visit their sick. Do not read the funeral prayers over them. If one from them dies, do not attend his funeral. Those who deny the Imam whose imamate is from Allah or create an imam that is not from Allah but they include him with those true Imams (as). This is the same as denying Allah or believing that Allah is one of three equal parts. Remember who denied the Imamate of Our Qaim (ajf) has denied the first imamate. One who creates another imam and associated him with Us is like that person who denies Our Imamate."*

After mentioning these important points, we will now present the attributes of imamate.

## Attributes of Imamate

The foundation of marifat is not giving your own opinion regarding the Imam (as). Do not consider Him a human like us. Do not consider the way we see, hear, smell, eat and drink to be the same as the Imam (as).Do not consider our physical form to be the same as the Imam (as). Do not consider our body to be the same as Imam (as). How can our body be like Imam (as) when flies sit on our body while they do not sit on the body of Imam (as)? Our body has a shadow, but the body of the Imam (as) does not have a shadow. If I write each of the senses one by one of humans, it will take a very long time. However, I will mention some individually in my next topic. In order to explain its importance Moula Ali (as) says, "*There is not one among the people who can use 'qiyas' (conjecture) in regards to Us."* How can we use 'qiyas' (conjecture)? If a person does this, then there will be no difference between imam and normal humans. When there is no difference, then how do we gain marifat?

Now we will mention a few attributes of the Imams as told to us by the Imams (as) Themselves. Now it will depend on your own struggle and desire as to which level of marifat (recognition) you wish to gain. Imam Riza (as) explains a few of the attributes of imamate.

1. *"Imamate does not allow a false imam to enter it*." It means no thirteenth can become a part of imamate regardless of who that person is.

2. *“Namaz (prayer), zakat (poor tax), fasting, hajj, and jihad (struggle in the cause of Allah) are all related with the Imam (as)”.* It means Imam (as) is the true essence of these acts of worships. These acts of worship are worthless if there is no recognition of Imam (as) while performing these acts. Without the recognition of Imam (as) these acts are only for boasting to others and shaitani activities. For example if you buy an apple and you have no idea about its zahir (apparent self) or batin (hidden self). It means you have no idea regarding its taste or the benefits it will give to you. This act is that of a crazy person.
3. *“An Imam (as) is associated with Allah and His attributes. Allah blesses Them with His attributes”.* It means His attributes are a creation unlike normal creation. They do not ask Allah to bless Them with these attributes. Allah Himself blessed Them with these attributes. This is adl. Secondly, Imam (as) is greater in every attribute than any other. These attributes are only associated with Imam (as). They can never be present in any other.
4. *“Poets became weakened, writers became bewildered, and speakers became silent, and still no one was able to describe even one attribute of Imam (as).”* When they could not praise even one attribute of Imam (as), they admitted their defeat. When no one can describe even one attribute of Imam (as), then who has this courage to describe all the attributes of Imam (as)? No one will ever be able to understand the secrets of imamate. There is no other creation like imamate. Read this sentence repeatedly. Then accept your inability and admit there are no words already in existance or that will come into existance that can describe the attributes of Imam (as). Whatever words of praise we recite for Imam (as), it is not the limit of the attributes of the Imam (as). It is simply the limit of our ability to praise.

That praise can never be ghulu (exaggeration). Anyone who considers the words of praise which have been written for Imam (as) as ghulu (exaggeration), then he is from the most ignorant and lowest level of mankind. The sayings of Imam (as) regarding there is nothing like imamate reveals there is nothing greater in status than imamate.

5. *"Imam (as) is the most knowledgeable and there is nothing in the whole universe which is beyond His knowledge"*. It means Imam (as) has full knowledge regarding the matters of the whole universe that which has been created and has yet to be created. This is such a level where ignorance ceases to exist. It is a necessity of iman (faith) to disassociate any kind of ignorance with Imam (as).
6. *"His obedience is wajib upon the creation."* In this saying, there is no specific time nor any conditions mentioned regarding the presence or occultation of the Imam (as). This obedience is wajib (compulsory) in all times, during every age, and in every moment. The rules and laws They have given to us must be followed and obeyed until the day of judgement. If you include someone other than the true Imam (as) in this obedience, then this is shirk fil ibadat.
7. *"An Imam (as) is from Allah and has the wisdom of Allah."* It means the conditions that are compulsory for an Imam (as) are from Allah not from any worldly institute. Secondly, He has the wisdom of Allah not the so-called wisdom of the followers of the politics of so-called ayatollahs.
8. *"There is no question to which He does not know the answer."* Anyone could ask any question at any time. It could be about a past event or a future one because there is nothing beyond the knowledge of the Imam (as). **(Usool e Kafi Kitab Hujjat chapter 15 hadith 1)**

Sheik Sadooq in "**Min hazarah ul faqeeh**" narrates from Imam Riza (as) and mentions these attributes of imamate:

1. Knowledge
2. Patience
3. Bravery
4. Purity
5. Purifies
6. Owner of the whole universe and time itself

   Owner is one who has full authority over his creation. It is in His power that whenever He wants He can increase or decrease the time. He can make the past become future or turn the future into past. Being the owner of the universe means that whenever He wishes He could change any thing within the universe. Whenever He wants, He could destroy the whole universe.

7. He has no shadow
8. His eyes sleep but not His heart.

The sayings of Imam Riza (as) are written in these books; **Siratul Savi Ahwal al Mahdi (ajf) page no. 193 ref Akmal ul Deen**, **Ayon al Riza (as), Amli Mafi ul Akbar**, **and Usool e Kafi**. "*Verily the greatness of imamate and its attributes and its depth and its secrets are much more in greatness and above the intellect of people.*"

This is why I am introducing imamate through the sayings of Masoomeen (as) because our intellects are unable to explain or recognize the status of the Imams (as). This belief is enough for our iman that the Imams (as) have such greatness that our intellects are unable to comprehend its truth. We have no right to attempt to explain the truth of imamate by our own opinions. Moula Ali (as) Himself says, "*We are the secret of Allah. We were put in physical form. We do not die. None of Our 'ghayab' (occultation) remains hidden. Lower Us from the status of tawheed. Remove all the aspects of humanity from Us. We are free from those attributes that are exclusive to man. After this however you may describe Our attributes according to the limit of your intellect. You cannot empty the ocean with only your hands. No one can know the secret of Allah. There are no words that can praise the "Kalimatullah" (sign of Allah).* **(Haqaiqul Wasiyat Second Edition page no. 124 ref Tawal ul Anwar).**

We only know that all the attributes of Allah were revealed through these sacred Imams (as). There is no blessing of Allah that can reach to humankind without Their wasila (intercession). There is no such attribute of Allah, which has not been revealed from Them. This is the status of 'Caliphatul Ilahiya' (absolute caliphate of Allah). This is the meaning of the successorship of Allah. Without this, caliphate becomes worthless. It is such a caliphate that He has full command over His people. It is compulsory on Him to be aware of His people completely. This caliph of Allah takes care of His people's needs in such a way that He even takes care of those ignorant followers who deny His caliphate. The attributes of Allah are revealed from Him. He is the Lord of the whole universe. Without Him the whole system of the universe would be destroyed as well as its existance. Such an authority is called Wilayat e Mutalliqa (absolute wilayat) which is revealed through the Imam (as). The wilayat of Allah can never be discontinued. The Mahzer of His name 'al wali' which is Imam (as) has been in existance before the very first creation and has always been present. There is not a single attribute which Imam (as) does not possess. In reality an attribute can never be proven until it is proven from the essence of Imam (as). This is the level of Mazheriat where the boundaries of imamate and wilayat combine. He is the first and the last. He is present and hidden. He possesses both abdiat (slaveness) and rubuviat (lordship). Abdiat is for Him because He is dependent upon Allah. He bears hardships and sufferings, but He is the Lord of the whole universe. He is the creator of the whole universe. There is not one thing that is outside His obedience. The whole of creation receives the blessings of Allah through Him. He is the Lord of the whole of creation.

## Sabr (Patience)

Patience is an attribute of Imam (as). As Allah says in **Sura Sajda ayah 24, "And when they became steadfast and believed firmly in Our revelations, We appointed from among them Imams who guided by Our command."** This ayah mentions two attributes of
Imam (as). The first is patience and the other is 'yaqeen' (unchangeable faith). We will briefly discuss yaqeen, but first we will discuss the patience of Imam (as). It has been proven from Quran that the foundation of patience is knowledge. In **Sura Kahf** it is written once Hz Musa (as) went to a slave of Allah for gaining knowledge. In the same ayah, the slave of Allah replies to Hz Musa (as). He says, "*Certainly you will not be patient with me. How will you be patient with such a thing which you have no knowledge?*" Therefore, we know the level of one's knowledge determines their level of patience. If you want to know about the knowledge of someone then you must look at his patience. Here I shall remain silent and leave the decision for your own intellect. Now search for yourself on which occasion patience was at its highest level. I will not say anything further for I am not responsible for the result that will come about.

## Yaqeen (Unchangeable Faith)

As you know there are three kinds of yaqeen; Ilm ul yaqeen, ain ul yaqeen and haqqul yaqeen. The greatest level is haqqul yaqeen. One who has this yaqeen has lost His own identity in such a way that no one can tell the difference between the two of Them. This is why one
who has haqqul yaqeen on Allah is also considered to be Allah. What level of yaqeen Imam (as) has you will fully understand after reading this saying of Moula Ali (as).

*"If all the veils are removed, then My yaqeen would not increase or decrease even the slightest*." Who can imagine the yaqeen of the one "touched" in Allah? There is an even greater status than yaqeen. It is called 'itminan' (satisfaction). Hz Ibrahim (as) asked for this 'itminan' from Allah, but that was the itminan of the heart (satisfaction of heart). It was not 'itminan' of nafs (self). The status of absolute imamate is such that He has 'itminan' of nafs (self). As Allah is calling Imam (as) by this name in **Sura Fajr ayah 27-30, "O'Nafs e motmannia! Return to Your Lord content in His pleasure. So enter among My servants and enter into My garden**." This is the level where intellect becomes suspended. Even if a human wants to say something, he is unable to find the words. If he finds something to say, he becomes too afraid to say it because ignorance and hypocrisy will attack him. Therefore, silence becomes an act of worship at this point.

## Fortune and Will

In hadith of Muffassil, Imam Jafar Sadiq (as) says, "*If We were allowed, We would have told you such things regarding status and greatness which Allah has blessed Us with. However, people could not bear it. Muffasil asked, "Are you talking about knowledge?" Imam replied, "No, Muffasil, knowledge is a very easy thing. Verily the will of Allah is in the hand of Imam (as). The will of Imam (as) is the same as the will of Allah.*" In reality Imam (as) is the will of Allah, fortune of Allah, and amr of Allah.

# Wahi (revelation) is from Imamate

**Sura Anbiyaa ayah 73: "And We made them Imams who guided people by Our command, and We revealed to them the doing of good** (that act which is the most important; preaching wilayat of Moula Ali as) **and the right establishment of worship** (i.e. Wilayat of Moula Ali (as)) **and the giving of the alms** (being steadfast in the wilayat of Moula Ali (as)), **and Us alone did They serve"**

According to this ayah, wahi (revelation) is from imamate. Every saying and act of Imam (as) is a representation of 'wahi illahi' (revelation of Allah). – (I want to make it perfectly clear that the wahi (revelation) of the Absolute Wilayat is different from the wahi (revelation) which the prophets use to receive. The prophets received wahi indirectly while Imam (as) has a direct relationship with Allah. He receives directly from Allah. This is the meaning of 'wahi' for imamate. Imam Mobeen (as) is one who is the representative of Wahi Khuda (revelation of Allah). We will prove this through the hadith of Masoomeen (as)).

It is possible that some people will try to create doubts. They say this ayah is related to the prophets of Bani Israel not with our Imams (as). You should know this is not a new objection. In all times shaitan and his followers have been creating doubts. Yet every time shaitan and his followers are refuted. After some time they bring the same objections back again. Falsehood has no dignity. This is why they feel no shame. Therefore, we do not have to waste our time on these people. Quran has both a zahir (apparent) and batin (hidden). This ayah can be applicable on the prophets of Bani Israel, but its batin (hidden) is only for Imamate e Mutalliqa (Absolute Imamate). Masoomeen (as) have mentioned this ayah in the favor of Their imamate on various occasions.

We are presenting hadiths from **Bihar ul Anwar Seventh Edition page no. 12**, which will prove our claims. Imam Jafar Sadiq (as) said, "*When an Imam (as) is born, a proclaimer from Allah comes between the earth and heavens, and calls the name of the Imam (as) and His father (as) and then says, "I have suggested three things for Your greatness. One is I have chosen You out of My whole creation. You are the treasure of the secrets of My knowledge. You are the trustee of My wahi. You are My caliph on this earth.*" (Everyone can understand the meanings of trustee of wahi. We all believe the trustee of wahi can be only one who sends wahi. He is not one who receives wahi from angels. Every one believes that wahi comes from Sidrat ul Mintaha. This wahi reaches to Sidrat ul Mintaha from Barzakh e Khubra. This point is a veil between Allah and His creation. This veil is wilayat which is Imam Mobeen as).

## True (sidq)

**Sura Tawba (The Repentance) 119: "O you who believe! Be careful of your duty to Allah and be with the true ones."**

**Tafseer Safi page no. 219**, Imam Muhammad Baqir (as) said, "*We are those true ones."* Imam Riza (as) said, "*Aimmah (as) are the true ones*." Imam Muhammad Baqir (as) says in **Tafseer Majma ul Bayan**, "*The true ones are those of Aal e Muhammad (as) which the momineen follow."*

It proves from this ayah that the true ones are in reference to some special personalities whom Allah ordered Momineen to follow. If there is a period when these true ones are not present, then it means there is a contradiction in Quran. Therefore, They must be present during every age. The company of Masoomeen (as) is not a temporary existance. It is everlasting. To be in the company of these true ones is the greatest blessing and honor one can receive.

The truth of these true ones is not like us. They are such “Sadiq” (truthful) that whatever They say becomes the truth. There are many examples of this throughout history

## Arrangement of the Universe

When it has been proven, there is no direct relation between Allah and His creation, then it becomes impossible to limit the Imams (as) simply to matters of sharia (laws). We cannot receive the orders of Allah without a wasila (intercessor). In the same way we cannot gain His blessings without a wasila. That ‘amr’ which is between us and matters of sharia is also between us and the blessings of Allah. Allah associates guidance to the Imams (as) in the same way as He associates guidance to Himself. Imams (as) are not only a source of conveying the sharia (laws), but They are also are the source for the matters regarding the universe. Their sayings and actions are the will of Allah. The way They are ‘amr’ of Allah in matters of sharia, They also are the ‘amr’ of Allah in the process of creation. We call Masoomeen (as) as ‘hadi’ (guide). Yet Allah has associated this title of ‘hadi’ (guide) with Himself. If both Allah and Masoomeen (as) are guides and both are associated with the title of hadi, then why can we not also say Masoomeen (as) are the Creators because They create by the will of Allah? **Sura Inna Anzalanna (Qadr**) is a witness in Shab e Qadr (Night of Power) angels and spirits bring all the matters to Imam (as) (or come to receive orders from Imam (as) regarding all matters.)

Imam (as) issues orders concerning all the matters of the universe.

When the meaning of 'amr' was asked to Moula Ali (as), He replied, "*It means creation, rizq (sustenance), death, age, life and death, knowledge of the unseen, earth and heavens, and those miracles which are associated only with Allah and Aimmah (as).*" (**Haqaiqul Wasiyat First Edition page no. 236 ref Usool e Kafi**). Therefore, we must accept the one who will be 'Sahib ul Amr' will have full command over the whole universe, and will be the creator of the universe. Moula Ali (as)'s title 'LisanAllah' (Tongue of Allah) is an ultimate proof that Moula Ali (as) said "Kun" (Be), and Moula Ali (as)'s title 'Yadhullah' (Hand of Allah) is another ultimate proof that Moula Ali (as) is creator and raziq. We will prove this through the sayings of Masoomeen (as).

1. Moula Ali (as) said, "*He created trustees for His 'amr'. When Allah created Them, He gave Them power from His own self. They are above the whole universe, and certainly the act of Allah is Their act*." **(Haqaiqul Wasiyat First Edition page no. 115 ref Ahtejaj Tabrisi)**

2. Imam Jafar Sadiq (as) said, "*Do you not know this whole universe and day of judgement are for Imam (as)? It is the will of Imam (as) what He does with it, and whomever He wills, He blesses. Allah blessed Them with this attribute.*" (**Haqaiqul Wasiyat First Edition page no. 236 ref Usool e Kafi)**

3. In **Ghara ul Hukam and Darar ul Kalam**, there is a saying of Moula Ali (as), "*We are His heart, His hand, His tongue, His amr, His order, His knowledge, His rights (those things which you consider to be "haqooq e Allah" are also "haqooq" of Imam (as)). Our will is the will of Allah. Our decision is the decision of Allah. So We are that will of Allah which when it walks on the earth among you rules according to Our will. The one who gains Our marifat has gained iman (faith). The one who does not gain Our marifat remains as a kafir. If it was Our will, We could rend asunder the earth and return to the heavens. Verily this whole creation will return to Us. We are those the creation will have to face on the day of judgement.*"

## Imam is present at all times in every place and has full knowledge of unseen

I have realized some people become hesitant regarding these issues. The reason is the meanings that have been imposed on them regarding presence and knowledge of unseen are absolutely wrong. A common belief about omnipresent is that Imam (as) is standing and watching over. That one can have such a belief and be amazed by it is amazing in itself. Because this is not the way to describe the attributes of Imam (as), in reality you are insulting Imam (as). An ordinary worker or mechanic could do this so easily. Simply standing in his daily duties and watching to ensure the work is done in a proper fashion. Imam (as) is far above such thoughts. The truth is when knowledge comes from examination; it is called knowledge of hazoori. This is the state when every thing is present at all times in front of his master. The meaning of Imam (as) being present in all places at all times is that everything is in front of Imam (as) and within His reach. He has full command over everything that is in His presence. An ordinary servant of the Imams (as) is Malik ul Mowt (angel of death). Imam Jafar Sadiq (as) says regarding Him in **Kokab Durri page no. 33**,

"*When RasoolAllah (saw) ascended to the heavens during Miraj, He asked Malik u Mowt (as), do you take the soul from the body?" He replied, "Yes, O'RasoolAllah (saw)." Then RasoolAllah (saw) asked, "Are you present at that time?" He replied, "Yes, this world is like a coin which sits in the palm of your hand. This whole world is always in front of me."*

This is the true meaning of present at all places in all times. See what Imam (as) says regarding this. **Haqaiqul Wasiyat First Edition page no. 181 ref Bihar ul Anwar Seventh Edition,** Imam Jafar Sadiq (as) says, "*To Imam (as), this whole universe, heavens, and earth is like (then Imam (as) pointed towards His palm and said ) this (palm). He has full knowledge of the universe and heavens. Those things that can be seen and those that are hidden. Those which enter into it (born) and those which leave it (die).*" These are the true attributes of Imam (as). For Malik ul Mowt (as) this world is like a coin in his hand, he has to "play" with that coin in order to achieve any results, but for Imam (as) this world is like the palm that has to do nothing in order to create or accomplish any result. Imam (as) simply has to will for it to be and it will be. It is very strange people believe in Quran but also disbelieve in it at the very same time. They believe shaitan can lead you astray while remaining in the "ghayab" (hidden), but they refuse to believe Imam (as) can guide this world while being in the "ghayab" (occultation). Another very interesting point is that people so easily believe shaitan is present in every place at all times because they have read that in **Sura al-A'araaf (The Heights) ayah 27: "O children of Adam! Let not the shaitan cause you to fall into affliction as he expelled your parents from the garden, tearing off from them their robe (of innocence) that he might show them their evil inclinations, he surely sees you, he surely sees you, as well as his tribe, yet you see him not. We have made the Shaitans to be the wali of those who do not believe."**

In this ayah, Allah is addressing the whole of humanity. He is saying every person regardless of their location, even if he is hidden in the deepest darkest part of the earth, but he is not hidden from the eyes of shaitan and his tribe. I have never heard or read that anyone has an objection to shaitan and his tribe being present everywhere at all times.

As soon as we read this ayah 'Wal qulle shayn ahsana fil Imam Mobeen', they immediately say "How is this possible?" In reality, people whose wali is shaitan can never accept the attributes of the Wali of Allah. They must think when did Allah say Masoomeen (as) have these attributes Themselves. Allah said I have given Imam Mobeen (as) every power and full command. We also say Allah gave Them knowledge and authority over the whole universe. You can reject our claim only when you can prove Allah did not give this knowledge to Them. This is why if you do not believe Imam (as) is present in every place in all times and has full knowledge of the unseen, then not only are you denying imamate but you are denying Quran. When it has been proven They are the "Eyes of Allah", and you believe there is something that is not within Their sight, then you are attributing this inability to Allah Himself.

**Sura an-Naml (The Ant) 75: "And there is nothing concealed in the heaven and the earth but it is in 'kitab mobeen"**

**Sura Yunus ayah 61: "and there does not lie concealed from your Lord the weight of an atom in the earth or in the heaven, nor anything which is greater than or less than that, but it is in kitab mobeen."**

In both ayahs it has been proven that from the smallest to the largest even every single particle of the universe regardless if it is seen or hidden, every single thing is in kitab mobeen. The one who has full knowledge of this book is in reality this book Himself. If anyone denies He is present in all places, at all times ,and has full knowledge of unseen, it is the same as if you insulted Quran and Allah.

## By the permission of Allah (bay Izn Allah)

People also believe Masoomeen (as) can do everything by the permission of Allah, but without permission They cannot do anythin

Because we are discussing attributes of imamate, it would be better to remove this doubt. I will explain the meaning of “izn” in a few brief words. Can this be used for Imam Mobeen (as)? I am taking this from **Usool e Kafi** where the process of creation was discussed. The first thing that Allah revealed was His Mashiat (will). We have previously proven that the Wali e Muttaliq of Allah is His Mashiat (will). The process of creation was established from Mashiat (will). The Mashiat created the ‘iradah’ (fortune) and then
‘amr’. This amr is ‘Izn’ (permission). Now the Olil Amr (absolute master) who established the ‘amr’ will become the will and fortune of Allah. Therefore, the Olil Amr (absolute master) is one who will give permission. He is not dependent upon permission. Permission is dependent upon Him. Hz Isa (as) use to perform miracles by “izn” (permission), but Imam Mobeen (as) performs miracles by Mashiat (will) and as the ‘nafs (self) of Mashiat. He does not do this by “izn” (permission).

## Occultation of Imam

When something reaches the highest level of nearness, then it becomes beyond the reach of all the senses of man. This is what we call “ghayab” (hidden). Imamate is the greatest of all greatness. The ghayabat (occultation) is compulsory for imamate. There are two kinds of ghayabat.

1. Ghayabat e Zahiri (apparent occultation)
2. Ghayabat e Batini (hidden occultation)

Even though every Imam (as) was apparent (seen) by the eyes of people, but They were hidden from the intellects of people. As Imam Riza (as) said, “*Not a single attribute of Imam (as) can be described nor can anyone know its truth.”* This is Ghayabat e Batini (hidden occultation). We associate ghayabat with our Imam e Zamana (ajf). The reason is there are two ghayabats (occultation) for Imam (as), zahiri (seen) as well as batini (hidden). This is a brief introduction of ghayabat. We will not go into its details. Our purpose is explaining those questions that disturb people, particularly the young generation.

For example, what was the purpose of ghayabat (occultation)? Was Imam (ajf) afraid? Did Imam (ajf) not have the power to overcome His enemies? Why does Imam (ajf) not have contact with the Shia of today who have become so worried and are unable to find their way? For the satisfaction of those who have these questions, we will discuss the reasons of ghayabat e Imam (ajf).

## Reasons for Ghayabat (occultation)

1. If Allah had wanted, He could have overcome the enemies of Imam (ajf) and killed all the oppressors. If Allah had done this, then He would have usurped the rights of others. Allah gave humans free will. If Allah had usurped the rights of humans, then they could not be punished for their acts. The first reason was to give a chance to the oppressors.
2. Punishment cannot be given without a reason. For the same reasons, reward also cannot be given without any reason. The time of the ghaybat (occultation) of Imam (ajf) is a time of difficulties, troubles, and it is also a test to see who will guard the sayings of Masoomeen (as) and will show his steadfastness and stay on the straight path. The second reason for ghayabat (occultation) of Imam (ajf) is a test to see who will ignore the sayings of Masoomeen (as) and instead follow others.
3. Allah did not send His wrath upon the nation of Nuh (as) until there were no longer any momins in the generations of upcoming offspring amongst the kafirs (disbelievers). It is the same as when Moula Ali (as) killed anyone during a battle, He would look to see if there was any momins in the offspring of his enemy. If there were even one, He would not kill that person. This is the third reason of ghayabat. Until all the momin have been born from the offspring of kafirs, only then will Imam (ajf) reappear.

4. The fourth and final reason is Mashiat (will) of Allah.

## A new book and new sharia will be revealed through Imam Zamana (ajf)

We will present five hadith in total, which we took from different editions of **Bihar ul Anwar.**

***1.*** **Twelfth Edition page no. 259**, Imam Jafar Sadiq (as) said, *“I can see Him (Imam Zamana ajf) is standing between the people at Rukn o Makam and taking their bayat (allegiance) upon His book.”*

**2. Twelfth Edition page no. 153,** Imam Jafar Sadiq (as) said, *“I can see the people of heavens are giving their bayat (allegiance) on a new amr, book, and king*.”

***3.*** **Twelfth Edition page no. 347**, Imam Jafar Sadiq (as) said, “*Knowledge is based upon twenty-seven words. All the prophets and messengers brought only two words. All the people have knowledge of only these two words. When Imam Zamana (ajf) will reappear, He will reveal the other twenty-five words, and they will be included with the previous two words. He will spread the knowledge of all twenty-seven words.”*

***4.*** **Twelfth Edition page no. 353**, Imam Jafar Sadiq (as) said, “*When Imam Zamana (ajf) will reappear, He will establish a new order as RasoolAllah (saw) did in the beginning of Islam.”*

***5.*** **Seventh Edition page no. 117**, A Christian asked Imam Musa Kazim (as) several different questions. When he received the answers, he became Muslim. One of his questions was , "*Tell me about those eight words; four of which were revealed in the earth and four of which were kept hidden in the heavens. Those four which were kept hidden in the heavens, who were they revealed for and who will interpret these four words?" Imam (as) replied, "He will be Qaim e Aal e Muhammad (as) from whom these four words will be revealed. He will interpret their meanings. There will be such a revelation revealed through Him the likes of which has never been revealed through any prophet, true one (Sadiq), or any guide of the religion."*

## Hadith Tareeq

All of this hard work was done so we could present to you this writing regarding imamate. I wanted to be able to mention an extract from this great sermon of Moula Ali (as) which is the foundation of marifat (recognition) of Imam (as). This is famously known as **Hadith e Tariq or Khutbat e Tariq**. I have given a separate number to every sentence so that you can understand easily and gain the marifat (recognition) from this great sermon according to your intellect.
This khutba is in **Najul Israr First Edition page no. 115 ref Mushariq ul Anwar and Bihar ul Moarrif.** Moula Ali (as) said to Tariq bin Shahab:

1. "O'Tariq! Imam is Kalimatullah (word of Allah), Hujjatullah (proof of Allah), Wajjahullah (direction of Allah), Hijabullah (veil of Allah), and Ayatollah (signs of Allah).

2. He is chosen by Allah who bestows onto Him whatever (attributes) He (Allah) chooses, and makes it compulsory on all His creatures to obey Him (Imam as).

3. Imam (as) is the wali of Allah on the heavens and earth.
4. Allah took the promise of allegiance from His slaves. So the one who will break his promise has done kufr (disbeliever; denied) against Allah.

5. An Imam (as) can act as He finds it appropriate, however His actions only correspond to the will of Allah.

6. Imam (as) is truth (Sadiq) and adl (justice).

7. He knows what is in the hearts and has knowledge of the unseen.
8. Imam (as) has been entrusted with full absolute commandment.
9. He beholds all that rests between the dominions of the East and the West. (He is present at all times in every place.)
10. Nor is anything from the realms of ‘Mulk and Malakoot’ hidden from Him. (He has the full knowledge of unseen.)
11. Imam (as) is the one whom Allah has chosen for His wahi (revelation) and has approved for Him knowledge of His (Allah) Amr e Ghayab (knowledge of the unseen).
12. Allah declared the heart of an Imam (as) as His Mashiat (will). (This is the difference between Imam’s (as) and our hearts. Our heart is a place of intellect while Imam’s (as) is the place of the will of Allah)
13. They are the rulers over the whole creation of Allah. Allah made Them as “olil amr” (absolute master) and has ordered all of creation to obey Them.
14. Imam (as) is an honor for momineen, intercession for the sinful, forgiveness for friends, and the greatest hope for the repentant, because Imam (as) is the head of Islam. He is the greatness of the faith and marifat (recognition).
15. Imam (as) is one who is free from all sins and has knowledge of the unseen.
16. He is the center of the sphere of iman (faith). He is the height of generosity and all blessings come from Him.
17. He is the way of Allah.
18. He is such an ocean that will never become dry, and has such dignity that cannot be admired.
19. His Zahir (apparent self) is such amr that cannot be recognized. (It means we can never gain the full marifat (recognition) of apparent imamate)

20. Who has the ability and perception to recognize even one Divine attribute of Imam (as)? The Imam (as) who is the "nuqta" (dot; focal point) of the universe, the pivot of all that revolves, secret of all that is possible to exist, the majesty of Divine Creator, and the honor of the heavens and earth.
21. The level of Aal e Muhammad (as) is exalted above the descriptions of the describers and the qualifications depicted by the highly qualified They are beyond the imaginings of man.
22. He is the first noor, the word of Allah, the names of Allah, and His oneness.
23. One who denies Them has indeed denied the oneness of Allah for They are the greatest veil of Allah.
24. Those who think imamate can be found in other than Aal e Muhammad (as) are liars who have gone astray from the righteous path. They have chosen to worship idols as their Lord and have joined in the ranks of shaitan. This is all due to their animosity of "Bait ul Safaw" (House of Divine Qualities) and infallibility of Masoomeen (as). They are jealous of blessings of greatness bestowed upon the family of the Prophet (saw). Shaitan has made them believe their devious actions are honorable. (It means they have abandoned their wajibats (prayers, fasts etc) and are proud of their wrong doings.)
25. Imam (as) is the scale, Sirat ul Mustaqeen (true path) ,remembrance of Allah, and the path that leads to Allah.
26. These Imams (as) are great, honorable, caliphs of RasoolAllah (saw). They are the sons of RasoolAllah (saw), and trustees of Allah who is the greatest of the greats.
27. Allah created Them from His noor and made Them Wali over His kingdom and all the matters within.

28. Imams (as) are the hidden secrets of Allah. They are the closest ones to Allah. Allah's command is between the letter kaaf and the letter noon. In fact, They are kaaf and noon.

29. The knowledge of all the prophets, the divine mysteries of the messengers, power and glory of saints, in comparison with Them, is like a drop in the ocean and grain of sand in the dessert.
30. Indeed, the heavens and the earth to the Imam (as) are like the hand and its palm. He knows their apparent (visible) as well as their hidden. He knows the pious amongst the sinners. He has knowledge of the whole universe. One who denies this is a cruel and cursed wretch, and as such is cursed by Allah as well as by all those who also send curse in the obedience of Allah.

31. Verily a single word uttered (in Quran) in the praise of Aal e Muhammad (as), exceeds seventy dimensions (of knowledge). How often in the verses of the Noble reminder, the blessed book, the eternal words are mentioned in Our praise,al-Ayn (eye), al-Wajh (face), al-Yadh (hand), and al-Janb (side).They are these wali because They are Face of Allah, Eyes of Allah, Truth of Allah, Knowledge of Allah, and Hands of Allah.

32. Their apparent is batin (hidden) of the attributes of Allah. (Imam (as) is the truth of all of those attributes of Allah which are apparent) Their batin (hidden) is apparent of hidden attributes of Allah. (Hidden of Imam (as) has the attributes of wahadat (oneness)). They are zahir of batin and batin of zahir.

33. Imams (as) are the noor of Allah. His power and His will.

They are the seal of the book and protector of His wahi (revelation). (They established wahi as Allah says in **Sura Ash-Shura ayah 51: "And it is not for any mortal that Allah should speak to him except by revelation or from behind a veil, or by sending a messenger and revealing by His permission what He pleases; surely He is 'Ali (Highest) and Hakeem (wise)**.) Imams (as) are the trustees and narrators of His remembrance. Every revelation comes by Their wasila (intercession).

34. They are the secrets of Allah appearing in the form of human.

35. Their names are etched on stones, on the leaf of the trees, on the wings of every bird, on the gates of jannah (paradise) and jahannum (hell), heavens, on the wings of angels, and on the veils of majesty and on the canopies of glory and beauty. With Their name, the birds glorify Allah and the fish in the depths of the ocean ask for the forgiveness of Their Shia.

36. Allah did not create any creation until after the promise of allegiance was taken in regards to His Oneness, wilayat of Masoomeen (as), and disassociation from Their enemies. The Throne of Allah did not attain stability until it was inscribed with Divine Noor (light); "La illaha illallah Muhammad RasoolAllah Ali un Wali Allah"

## Glory of Wilayat-Day of Judgement

Once Moula Ali (as) said to Hz Salman (as), *"O'Salman (as)! You will only know My reality on the day of judgement.*" The day of judgement is that day when all the veils will be removed. Every person will know for whom the promise of allegiance was taken on the day of creation, who was sent to introduce tawheed (oneness), and whose marifat (recognition) it is wajib (compulsory) upon creation to gain, whom Allah made as a witness to the creation of every particle of the universe, who was the one for whom Allah sent 124,000 prophets to introduce Him, to whom on the first day of creation Allah ordered the whole of creation to do sajda (prostrate) to Him, and on the last day of creation sajda to Him will be ordered by Allah, in front of such a glory
the heart will also bow down as one's head bows down. Then this secret will be revealed. The crown of wilayat will be shining on the head of the one whom in this world people considered as Allah. The day of judgement will be shining from His Noor. You have to believe Moula Ali (as) is Mahzer e Wahadat (manifestation of Oneness). Moula Ali (as) is creator of the whole universe and its purpose. Moula Ali (as) is Malik ul Mulk (owner of the whole universe) whose kingdom has been in existance from before the beginning of creation and will continue in its existance until after the end of creation. Moula Ali (as) is the ruler of the world as well as the emperor of the day of judgement. He is the one who will divide jannah (paradise) and jahannum (hell). From today, attach yourself with the greatness of the attributes of Moula Ali (as) as well as with Moula Ali (as) Himself. If you do this, then the day of judgement will be a day of celebration for you. Lanat on that person who spent his whole life in imaginary worships and who has been negligent of true and real worship.

For the Momineen, what we have written about the day of judgement must be very pleasing. It is very sad that people think of judgement day only as a day of great punishment and calamities. This type of thinking is what makes all of the people become afraid. The people start speaking about judgement day without realizing the day of judgement will be different for every single person.

For those who do not gain the marifat (recognition) of Moula Ali (as), then certainly the day of judgement will be one of great suffering and horror. For the true momin, this day will be one of great comfort and ease. We should remember the day of judgement for some will be a day of great comfort and ease for some, for some it will be a day of worries, for some it will be a day of punishment, for some it will be a day of great fear and sufferings, and for some it will be their day of destruction. In reality, you cannot understand the day of judgement until you understand the questioning of judgement day. Just like the day of judgement will be different for every person also the questioning of judgement day will be different. Now we will discuss the questioning of judgement day so that you can gain a better understanding of our topic.

## First Questioning

The first questioning of day of judgement will be about one's worldly life. Judgement day is not a creation of Allah that has already been made. The human creates his own day of judgement. Every human
knows what all of his actions were and what his niyyat (intention) was. Therefore, he knows where he will stand on the day of judgement. Human life demands there must be one day where all are held accountable for their actions. The first law of Newton is;

**'For every action there is an equal and opposite reaction'.**

Not one single person can deny this law. Then how is it possible people can imagine they will have no accountability for the acts they do in this world? How many crimes are committed, but the criminals are not caught or given a punishment that does not equal the crime he committed? If a person murders ten people and is hanged for those crimes, his punishment of hanging is not equal to the lives of those he murdered.

## Second Questioning

The second occasion of questioning is at the time of one's death. There are many thoughts for one to reflect upon. For example, what is death? What is the benefit of death and loss? What door does death close, and what door remains open? What are the conditions of death for every person?

## What is death?

Man is a combination of three things, body, soul (ruh), and nafs (self). The body has functions it must perform. The soul gives the body power to perform these functions. The nafs uses these functions. We explain it with a very simple example.

A car is sitting in front of you. All of its parts are in good condition. It is a complete machine without any faults. Just imagine this car is a body. Even though it is complete, it cannot perform until petrol is put inside of it. As soon as you put petrol, its mechanisms will be able to perform. Just imagine the petrol is its ruh (soul).

Now the car is complete. It has petrol in it, but it still cannot be started until there is a driver to turn its ignition.

Just imagine the driver is its nafs. The same way the body cannot perform its necessary functions until the soul is inside of it. However, both are worthless unless there is something that can use them. The
nafs is the one who rules over the body. You see when you violate the traffic laws; they do not question the car or the petrol. They punish the driver. Therefore, the same way the nafs is responsible and will be questioned for its actions because he is the one that used the body through his will and command.

There are two ways in which to create a separation between nafs and body. One is sleep. The other is death. In **Sura Zumar ayah 42 Allah says, "Allah takes the souls at the time of their death, and those that die not during their sleep; then He withholds those on whom He has passed the decree of death and sends the others back til an appointed term;"**

Now that we have proven Allah takes the nafs out of the body in both sleep and death, it becomes necessary for us to know what is the difference between sleep and death. You have noticed when man is sleeping then his body parts become motionless. The reason is the one that uses the parts is not present at that time. Despite of this, another noticeable thing is whenever a mosquito or fly sits on the body, then those powers suddenly return to the body. This is a proof in sleep the soul remains present. However the nafs is taken out temporarily. The relationship between the nafs and body remains. Even in sleep, nafs is still the ruler of the body. In the condition of death, nafs and soul both are taken out. When the soul leaves the body, it is no longer able to function. The nafs cannot use these parts anymore.

The nafs walks around the dead body. It becomes astonished at why its body is not obeying it any longer. He does this until he reaches the grave with the body. There he will face the questioning of the grave. Therefore, the best explanation of death is that time when the nafs loses its command and rule over the body.

## Which door does death close?

You must know that death does not close the door related to actions. Good deeds are a way to increase your reward and bad deeds are a way to increase your punishment. If a wajib (compulsory) act is incomplete, your next of kin can complete this for you (i.e. making up missed prayers or fasts etc). The door which death closes forever is belief. Whatever was one's belief is at the time of his death, it can never be changed. This is the point where a human must start to think.

## Why man fears death?

Every person is afraid of death. The reason is he is completely unaware of the realities of death. It is natural to be afraid of and hate those things for which we have no knowledge. No one is free from this fear. In **Furoo e Kafi Kitab Janaiz chapter 11 hadith 11**, a man asked Imam Jafar Sadiq (as) ,*"Moula (as), Is Allah eager to see those which are eager to see Him? Does Allah also not wish to see those who do not wish to see Him?" Imam (as) replied, "Yes." Then the man said, "We think badly about death." Imam (as) replied, "Whatever you think about death, it is not like that.* (Whatever one thinks whether good or bad death will not be as they think) *This will be proven at the time of one's death. If he really loves Allah, then he will find his time of death to be easy. In this case, Allah is eager to see him and he is eager to see Allah."*

# A Misconception and Its Removal

It is a common belief amongst people that if a person has an easy death, then he must be a momin, and if a person has a difficult death, then he must be a sinner. You can find many people saying, “We use to consider this person not a momin, but death was very easy on him. Certainly he must be a very pious person. We were so wrong about him.” Sometimes they say, “We always considered him a momin, but death was very difficult for him. Certainly he must not have been a momin, and we were so wrong about him.”

Such beliefs are created from ignorance. Imam Jafar Sadiq (as) says, “*Allah orders Malik ul Mowt (as) (angel of death) to take the soul of momins in such a way that it removes their sins and gives them peace. People say that the time of death on this momin was very hard. This is an insult to Allah. One who Allah is angry at and is an enemy of Allah, then Allah will order Malik ul Mowt (as) to take his soul out the way a blacksmith will remove hot irons from his fire. Then the people will say death is very easy on him. People do not know what the person is feeling at the time of death.*” (**Furoo e Kafi Kitab Janaiz chapter 12 hadith 1**)

In **Najul Israr Second Edition page no. 376,** Imam Jafar Sadiq (as) says, “*Death is like a fragrant aroma to momin. When the momin smells it, he goes to sleep. He sleeps in such a way that all his tiredness and pain leaves him. The death for a kafir (disbeliever) is like the biting of snakes and scorpions. It is even worse than this. The death of a kafir seems as if it is easy because Allah gives him the reward of his good deeds in this world.*

*The death of a momin seems hard because Allah gives the punishment of his sins in this world."* We have clarified the condition of death is different for a momin and a kafir. Momin are never afraid of death. He always welcomes death.

## Condition of a momin at the time of his death

1. **Haqqul Yaqeen Second Edition page no. 61**, Imam Jafar Sadiq (as) said, *"When the time of a momin's death approaches, Allah sends two helpers. One is "Manssia". Second is "Masskhia". Manssia removes the momin's wealth and family from his sight. Masskhia prepares him to face his death with bravery. When Malik ul Mowt (as) comes to take his soul, He will say, "O'Friend*

*of Allah! Do not worry. I swear by My Lord who sent Muhammad (saw) with Haqq, I am more kind and merciful to you than your father."*

2. **Haqqul Yaqeen Second Edition page no. 63**, "*At the time of death for a momin, Malik ul Mowt(as) comes near to him and asks, "O'Servant of Allah! Did you gain that in your life, which will free you from the wrath of Allah and save yourself from the fires of hell and associate you with "Ismat e Khubra"? Momin will reply, "Yes." Then Malik ul Mowt (as) asks, "What is that?" Momin will reply, "That is wilayat of Ali (as) ibn Abi Talib (as)."*

For this "Ismat e Khubra" there is another hadith, which we took from **Furoo e Kafi Kitab Janaiz chapter 11 hadith 4.**

3. "*At the time of a momin's death, Malik ul Mowt (as) will come to him and say,*

*"O'Slave of Allah! I made you free. You will not have to face the difficulties of death. This is a reward for your association with "Ismat e Khubra"." Then the momin will say, "What is that?" The angel will reply, "That is wilayat of Ali (as) ibn Abi Talib (as)."*

4. **Haqqul Yaqeen Second Edition page no. 65**, Imam Jafar Sadiq (as) said, *"When the time of a momin's death comes, RasoolAllah (saw), Moula Ali (as), Syeda (sa), Imam Hasan (as), Imam Hussain (as), and the angels come to see him. At that time the tongue of the momin testifies to the Oneness of Allah, the prophet hood of RasoolAllah (saw), and the wilayat of Ahlul Bayt (as). If he does not testify to this with his tongue, due to the knowledge of Allah regarding his beliefs, Allah will appoint a messenger who will testify for him.*

5. **Haqqul Yaqeen Second Edition page no. 67**, Imam Jafar Sadiq (as) said, *"One from amongst you who dies on the belief of Our wilayat is a shaheed. Even if he dies in his bed."* Insha'Allah we will explain this hadith in our Fifth Questioning.

From these hadiths we can gather some very precious beliefs.

1. Angels of mercy come to take the soul of a momin. Angels of wrath come to take the soul of a kafir.
2. The first question on the journey towards akhira (afterlife) is asked at the time of death. That question is about the wilayat of Moula Ali (as).
3. Momin have to give three shahada (testimonies) in front of Panjatan Pak (as) at the time of his death.

4. These testimonies are related to the belief in one's heart not the belief on one's tongue.

## Third Questioning

The third occasion of questioning is in the grave. Before discussing this, I feel a need to say, "If you like what I have written then accept it and believe in it. If you do not, then just leave it." There is something before the questioning of the grave. That is "talqeen" (reminder). In talqeen we remind the dead ones about tawheed, risalat, the imamate and wilayat of the twelve Imams (as). It clearly means the one who is reading the talqeen believes you have to give testimony regarding these three shahadas (testimonies) . My opinion regarding talqeen is it is not a way to pass one's exam by means of cheating. At the time of death and in his grave, a person will give the same shahada that he gave in his life. The lies and cheating will not be accepted in the grave. Then is it not a contradiction that when you put him in the grave you remind him he has to give three shahadas? However, when he was alive, he was taught there are only two shahadas. Third shahada (maaz'Allah) is a worthless thing. If you read it, it is good. If you do not, it is good too. If you say this is wajib (compulsory), then your namaz, azan, and kalima all become batil (false). Now reflect deeply upon the meaning of what I just said. Look within yourself. Are you associated with "Ismat e Khubra"? Regarding the grave, we will look at two points. One is 'fishar' (punishment). Second is 'sawal' (question). There will be no 'hisab' (accountability) in the grave. There is only questioning.

## Fishar (Punishment)

As I previously mentioned at the beginning of this topic, my purpose is to refute those false ideologies regarding the day of judgement and the questioning of the day of judgement which have become common
beliefs amongst the Shia of today. It is also my purpose to prove the conditions on the day of judgement and in the grave will be different for every person. The people believe there is 'fishar' (punishment) in the grave for everyone. In order to remove this misconception it is necessary to look at the teachings of Masoomeen (as) to find out who will be punished in the grave and who will not.

1. **Furoo e Kafi Kitab Janaiz chapter 11 hadith 2**, Narrator asked Imam Jafar Sadiq (as), "*What is "fishar e qabr" (punishment of the grave)?" Imam (as) replied, "Momineen have nothing to do with it. The soil of the graves of momin will say proudly to the other soil, "This momin walked on my back not yours." Then it will say to the momin, "By Allah I use to love you when you would walk on me. Now I have command over you, and you will see what I shall do for you." Then the grave will become so wide."*
2. **Haqqul Yaqeen Second Edition page no. 85 ref Kafi**, Imam Jafar Sadiq (as) said to Abu Basir (ra), *"When a momin reaches his grave and his soul comes back in his body, he is then questioned about his beliefs. When he answers all the questions, then a door of jannah is opened towards his grave." Abu Basir (ra) asked, "May I be sacrificed for You! Where does 'fishar e qabr' happen?" Imam (as) replied, "There is no such thing as 'fishar' (punishment) for momins."*

## Question (Sawal)

We have to see three points regarding the questioning. First, will every person be questioned in the grave? Second, what will be the questions? Third, who will ask these questions?

## Who will be questioned?

**Najul Israr Second Edition page no. 380**, Imam Muhammad Baqir (as) said, "*Only a pure momin (true believer) and pure kafir (disbeliever) will be questioned in the grave." Narrator asked, "What about others?" Imam (as) replied, "They will be left alone in the grave."*

You must remember there is a group between momin and kafir. The day of judgement is related to this group.

## What will be the questions?

1. **Furoo e Kafi Kitab Janaiz chapter 86 hadith 9,** Imam Jafar Sadiq (as) said, *"In the grave every person will be questioned regarding his beliefs. If he proves his belief true, then his grave gets wider and a door of jannah is opened for him. He will be told to sleep as a new bride sleeps."*

2. In the same chapter of this book **hadith 8**, Imam Jafar Sadiq (as) said, *"In the grave they will only be questioned regarding iman (faith) and kufr (disbelief). They will not be asked concerning any other matter. Specifically they will be asked about Imam Zamana (ajf)."*

3. **Haqqul Yaqeen Second Edition page no. 75**, Imam Riza (as) said, *"On the day of judgement and in the grave, people will be asked regarding their iman (faith).Specifically they will be asked regarding the imamate of Aimmah (as)."* It has been proven from countless hadiths that the questions asked in the grave are concerning the wilayat of Moula Ali (as).

## Who will ask the questions?

If you ask this to any Shia child, he will immediately reply "Munkir and Nunkir". He will have long hair. Their eyes will be red like fire. They will be holding a rod of fire. Their voices will be like the sound of lightning. Upon hearing them, the dead one will forget everything that he was told in the 'talqeen' (reminder). This is a result of the false theory that the condition of the grave is the same for every person. It is very necessary for every person to know that Munkir and Nunkir come only to the graves of kafirs not to momins. Two angels come to question the Momineen. Their names are "Mubashir and Bashir". **(Haqqul Yaqeen Second Edition page no. 69)**

## Fourth Questioning

The fourth occasion of questioning regarding the day of judgement is in "Barzakh". Barzakh is the period from the time of one's death until day of judgement. Amal (prayers, fasts, etc) are related to Barzakh. We will prove the day of judgement is not related to these apparent acts of worship. If you want your amal to be correct, then you must remember Barzakh. If you do not bring good deeds with you, then you have to face great difficulties and immense suffering in Barzakh. The time spent in Barzakh will not be brief. It will be of extreme length. Every person should take this with extreme seriousness. One will find comfort ease in Barzakh from whatever good deeds they have done and whatever evil deeds they have refrained from doing. The responsibility of Aimmah (as) is regarding the day of judgement not Barzakh. We will have to face Barzakh alone. We have not been able to find the details of Barzakh nor have they come to us. Therefore, we will not explain its details here. However, we know the souls of momins will remain in their bodies the way they did in this world. The momins will be able to see each other.

Allama Majilisi writes in "**Haqqul Yaqeen Second Edition page no. 65**", "It has been narrated in various hadiths that after leaving the body , the soul gets a new body which is similar to the bodies of the angels and jinns. The soul gains the purity of the angels, and his body will be able to move and fly."

We must have a clear understanding that Barzakh is in this world. It is not out of this world and has no relation with the day of judgement.

## Fifth Questioning

You will feel the importance of this matter after reading this. The fifth occasion of questioning is "rajat" (when we return to this world). The matter of 'rajat' is one of the basic beliefs of the Shia religion. It is also included in the necessities of deen (religion). Every Shia must know whoever does not believe in 'rajat' cannot be called a Shia. As Imam Jafar Sadiq (as) said in "**La Ya Zarah al Faqi**", *"That person has no relation with Us who does not believe in Our rajat*." In **Najul Israr First Edition page no. 136 Khutbat Iftikhari**" Moula Ali (as) said, *"One who denies I will come on this earth again after rajat has denied Us. One who denies Us has denied Allah."*

## What is rajat (return)?

The meaning of rajat is after the appearance of Imam Zamana (ajf) all other Imams (as) will return back on this earth. They will rule the whole world. Every Imam (as) will live His life and have Their natural period of imamate.

Imam Zamana (ajf) will reappear first. That will be the time of His imamate. After the rajat (return) of His Forefathers (as), He will return again.

In reality, discussing rajat (return) is like walking on nails. The human has to be very careful when discussing this issue. In Quran and hadith, whenever the day of judgement is mentioned it is referring to the rajat (return). We should never use our own opinion concerning rajat (return). If we do this, we will open the doors of deviance.

We should only use the words of Masoomeen (as) to describe rajat (return). This is why Moula Ali (as) said concerning rajat, *"This is a specific knowledge, and people cannot comprehend its reality*." I will only narrate one hadith as an example. After reading it, you will know

how hard it is to bear the reality of rajat (return).

Regarding the Pond of Kauthar, every person thinks it is related to the day of judgement. When someone asked Moula Ali (as), "*Tell me about the Pond of Kauthar. Is it in this world or for the day of judgement?" Moula Ali (as) replied, "The Pond of Kauthar is in this world."* **(Kitab Salim bin Qais page no. 26)**

Rajat (return) can be found in all authentic Shia books. in Bihar ul Anwar alone, Allama Majilisi narrated more than 200 hadiths from more than 40 Shia scholars. These hadiths are mentioned in more than 50 authentic books.

## Proof of rajat (return) in Quran

1. **Sura an-Naml (The Ant) 83-84: "And remind them of the Day when We shall gather out of every nation a party from among those who rejected Our revelations, then they shall be formed into group"**

**Till, when they come (before their Lord), He will say: Did you deny My revelations while you had no comprehensive knowledge of them? Or what was it that you did?"**

A majority of people believe this ayah is in regards to the day of judgement. This is absolutely false because Allah will gather all of the people on the day of judgement. Yet in this ayah, Allah is speaking only about a certain group of people. Allama Majilisi says in "**Haqqul Yaqeen Second Edition page no. 6**", "It has been narrated from Imam Jafar Sadiq (as) in various hadiths that this ayah is for "rajat". "*When Allah will bring to life a group from every nation. The ayah regarding the day of judgement is **Sura al-Kahf (The Cave) ayah 48: "And they shall be brought before your Lord, standing in ranks:"** Then Imam (as) said, "These ayat-Allah is Ameerul Momineen (as).*

2. **Sura Aal e Imran (Family of Imran) ayah 158: "And if indeed you die or you are slain, certainly to Allah shall you be gathered together."**

In **Haqqul Yaqeen Second Edition page no. 7,** it has been narrated this ayah is in regards to rajat. SabeelAllah is the way of Moula Ali (as) and His Offspring. One who believes in this ayah if he is slain in Their way, he will return to this world when the Imams (as) will return in this world. If he dies his natural death, then he will return when the Imams (as) return in this world so that he can be slain in Their way.

3. **Sura Aal e Imran (The Family of Imran) ayah 81: "And when Allah took the promise of allegiance through the prophets: Certainly what I have given you of Book and wisdom—then a messenger comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you agree and accept My compact in this (matter)? They said: We do agree. He said: Then bear witness, and I am of the bearers of witness with you."**

In **Haqqul Yaqeen Second Edition page no. 7**, Saad bin Abdullah narrates from Imam Jafar Sadiq (as) in his book "**Basair ul Darajat**":

*"All prophets will aid Moula Ali (as) when He returns back to this world*." In the same book on page 8, it is narrated from Imam Muhammad Baqir (as) that Moula Ali (as) said, "*When Allah created the souls of the prophets, He took from them the promise of allegiance regarding their belief in Us and their help to Us." Then Moula Ali (as) recited this ayah and said, "Believe in Muhammad (saw) and help His successor. Verily Allah took allegiance from Me and Muhammad (saw) that We would help each other. Verily I helped Muhammad (saw) and fought for Him in every battle. I fulfilled this promise of allegiance for the pleasure of Allah and in order to help RasoolAllah (saw). However, among all the prophets and messengers there has not been one who has helped Me. They will help Me when I return (rajat). At that time I will be the ruler over the whole of the dominion all that which is between the East and West. Certainly Allah will send all the prophets from Adam (as) to RasoolAllah (saw). During that time, all of creation, every prophet, every human, and every jinn will stand before Me. They will cut the throats of those who have come back to life at that time." Then Moula Ali (as) said, "In the rajat and after I will return back."*

4. **Sura Momin ayah 11: "And they said "O'our Lord! You gave us death twice. And twice you brought us back to life."**

In **Haqqul Yaqeen Second Edition page 10,** it has been narrated from various hadiths that the first time Allah will bring those back to life is in the rajat (return) and the second time is the day of judgement. One time Allah will give death is in this world and the second is during rajat (return).

**5. Bihar ul Anwar Twelfth Edition page no. 542**, Imam Jafar Sadiq (as) said regarding the ayah of **Sura Anbiyaa "And the town We demolished, they will not be able to return back"; all those towns which Allah demolished, Allah will not bring them back to life during the time of rajat (return)."**

This ayah is the greatest proof of rajat. No Muslim can deny all the people will return on the day of judgement. In this ayah "La yerjaaoon" means the time of rajat. On the day of judgement every person will become alive so that Allah can throw them into hell.

6. **Sura Sajda (The Prostration) ayah 27: "And most certainly We will make them taste the lower punishment before the greater that haply they may turn."**

In **Tafseer Ali bin Ibrahim**, Masoom (as) says, "*Azab ul Adna" is the punishment by sword in the time of rajat*." **(Bihar ul Anwar Twelfth Edition page no. 553)**

7. **Sura Momin ayah 84-85: "When they saw Our punishment, they cried out, "We now believe in Allah, the One, and we reject all those gods whom we used to associated with Him." But after having seen Our punishment, their belief could be of no avail to them,"**

It has been narrated in **Tafseer Ali bin Ibrahim**, "*When Ameerul Momineen (as) and other Imams (as) will return back, even if people believe Them during that time, it will not give them any benefits.***"** **(Bihar ul Anwar Twelfth Edition page no. 553)**

We only presented seven ayahs as examples. In this way you can feel the difference between rajat and the day of judgement. There are various ayahs that have been revealed regarding rajat. My purpose is to make you aware that we should not use our own opinions regarding the tafseer of those ayahs and hadiths that appear to be concerning the day of judgement but in reality are for rajat. Denying rajat can exclude you from the Shia religion. Apart from those ayahs and hadiths that we mentioned above, you can find rajat mentioned in Ziarat e Jamia, Ziarat e Widah, Ziarat e Arbaeen, and other ziarats

## Examples of rajat in previous nations

To be amazed at the happening of rajat and the dead being brought back to life is like denying the day of judgement and insulting the Quran. There are so many examples in previous nations when rajat happened. We will present three examples from Quran.

1. **Sura al-Baqarah (The Cow) 55-56: "; and even while you gazed the lightning seized you. Then we raised you up after your death, that you may give thanks."**
2. **Sura al-Baqarah (The Cow) 243: "Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them, Die; again He gave them life;"**
3. **Sura al-Baqarah (The Cow) 259: "Or the like of him (Uzair) who passed by a town, and it had fallen down upon its roof; he said: When will Allah give it life after its death? So Allah caused him to die for a hundred years, and then raised him to life."**

This is the incident of Hz Uzair (as). The same incident happened to Hz Armia (as). RasoolAllah (saw) has said the same will happen to My nation as what had happened to previous nations. The rajat will also happen for this nation.

## Do not be deceived by the word "Shia"

You cannot truly be "Shia" simply because you give yourself the label of Shia. Those who are true Shia must be very careful and alert or else they will end up following those who are simply Shia by name only, and the true Shia can lose his whole iman (faith). Masoomeen (as) have warned us about these so-called shias. In **Haqqul Yaqeen Second Edition page no. 21,**

Imam Jafar Sadiq (as) said, "*When Our Qaim (ajf) will reappear, then Allah will give life to some of Our Shia. They will be carrying their swords over their shoulder, prepared for war, and ready to help Imam Zamana (ajf). When this news will reach to a group of Shia that will still be alive, they will say, "O'group of Shia! Why are you lying? This is the time of your kingdom. Your rule. We swear by Allah, they were not brought back to life from the dead. Nor will they be alive until the day of judgement."*

**Difference between natural death and one who is slain**

Death and being slain seem similar, but they are very different. The first difference is the difference of association. Death is associated towards Allah. Being slain is associated with the murderer. The second difference is after a natural death the nafs goes towards Barzakh. While one who has been slain, his nafs remains in the world of humans. It goes to Barzakh after it reaches his natural age.

**It is compulsory for a momin to be slain**

**Sura Tawba (The Repentance) 111: "Surely Allah has bought from the believers their lives and their wealth because the Garden will be theirs: they shall fight in the way of Allah and shall slay and be slain. It is a promise, which is binding on Him in the Torah, the Injeel, and the Quran. Who fulfilleth His promise better than Allah? Rejoice then in the pledge you have made, for that is the supreme triumph."**

**Fourth Questioning**

The fourth occasion of questioning regarding the day of judgement is in "Barzakh". Barzakh is the period from the time of one's death until day of judgement. Amal (prayers, fasts, etc) are related to Barzakh. We will prove the day of judgement is not related to these apparent acts of worship. If you want your amal to be correct, then you must remember Barzakh. If you do not bring good deeds with you, then you have to face great difficulties and immense suffering in Barzakh. The time spent in Barzakh will not be brief. It will be of extreme length. Every person should take this with extreme seriousness. One will find comfort ease in Barzakh from whatever good deeds they have done and whatever evil deeds they have refrained from doing. The responsibility of Aimmah (as) is regarding the day of judgement not Barzakh. We will have to face Barzakh alone. We have not been able to find the details of Barzakh nor have they come to us. Therefore, we will not explain its details here. However, we know the souls of momins will remain in their bodies the way they did in this world. The momins will be able to see each other.

Even though this ayah and the upcoming ayahs were revealed for the martyrs of Karbala, but literally, they apply for every momin who knows the meanings of "SabeelAllah" (way of Allah).

A true momin has already sold his life to Allah for jannah. Therefore, it becomes compulsory on him to fight in the way of Allah, kill the enemies of Allah and be slain in the way of Allah This agreement is not complete without these three things. This is the reason Imam Jafar Sadiq (as) says concerning rajat, "*Among momineen one who has been slain will come back in this world and then die. If he died his natural death, he will come back in this world and be slain*." (**Bihar ul Anwar Twelfth Edition page no. 521)**

## The period of rajat is lengthy

When you read the books and articles of some people, it comes into your mind that either they do not believe in rajat or they believe it will only last for a very short time. This misconception has to be removed because the period of rajat is extremely long.

During this time all Imams (as) will each rule for an extended period. We are going to mention the period of only two Imams (as). After reading this you will gain a better understanding of the periods for the other Imams (as) as well.

1. **Bihar ul Anwar Twelfth Edition page no. 527**, Imam Muhammad Baqir (as) said, "*First of all Imam Hussain (as) will return to this world. He will rule such a long time that He will become old and His eyebrows will cover His eyes."*

2. **Bihar ul Anwar Twelfth Edition page no. 526**, Imam Jafar Sadiq (as) said, *"Moula Ali (as) will rule for 44,000 years. During this time every Shia will have one thousand sons."*

# Day of judgement

Two words, which are used for the day of judgement, are 'qiyamat' and 'maad'. Qiyamat came from qayyam. It means 'stay'.

Maad has three meanings, return and back, point of return, and time of return. The word qiyamat also applies to the time of Imam Zamana (ajf)'s reappearance as well as the day of judgement. The time of Imam's (ajf) reappearance is called "Qiyamat e Sughra" (lesser qiyamat).. The day of judgement is called 'Qiyamat e Khubra' (greater qiyamat). I have already discussed in detail regarding Qiyamat e Sughra. Those proofs in Quran and hadith, which are considered to be related to Qiyamat e Khubra, are in reality related to Qiyamat e Sughra. I will leave this to your own intellect and research.

## Appearing on the day of judgement with a physical body

In Shia religion denying of the physical maad (return) is an act of kufr (disbelief) and denial of Quran. According to our religion, there will be both physical and spiritual reward on the day of judgement, as well as physical and spiritual punishment. There are a great many debates concerning this topic. I will only discuss this briefly. In that way your intellect will accept my explanation, and doubts will not be created in your mind.

A group of philosophers created some misconceptions. One of them is explained in the following example. If a human eats another human, then the parts from the one that was eaten become a part of the one who ate him. How is it possible for the one who was eaten to appear on judgement day with his same body? If he appears with the body, then for the one who ate him, whatever part of his body that was made up of the body parts of the one that was eaten, those parts will be cut off from his body.

This will mean only one of them will be brought with their complete body, but not both. It is possible that you will face this type of question in your life. For this reason, it is very necessary that you understand this issue. I am very sorry but I will explain this with two words. Even though using the terms harms our real purpose, but it is the only way I have. Therefore, I am forced to use these two terms.

The first term is 'johar' (true existance). It is dependent upon its own self and not upon any other thing. The second term is 'arz' (call into being). Its existance is based upon the existance of johar. For example, a flower is johar. Its fragrance is arz. If there is no fragrance, it will not affect the existance of the flower. If there is no flower, the fragrance ceases to exist. The existance of the fragrance is dependent upon the existance of the flower. I have mentioned these terms in very simple words for you. Now imagine the human body is johar as well as arz. If there is no arz, the johar will still exist.

Arz does not affect the existance of johar. If you understand the meanings of these two words, then read this saying from Imam Jafar Sadiq (as). "*Every human has two bodies. One is johar. The other is arz".* The johar of the body is called 'teenat' (personality).This is the real body. The other form of body (arz) keeps growing. For example, a man whose name is Zaid. He is also Zaid in his childhood when his body was small, but when he becomes a young man, he is still Zaid even though his body has grown tremendously since his childhood. When he gets old, he is still Zaid,

even though he has become weak and frail. It proves the growth of his body does not affect the real essence of his body. If someone while in his youth commits murder, then he has a very powerful body. However, if he is caught for this crime in his old age, his body will have become weak and frail. He has had one hand and one leg amputated. Does he now have the right to say he is not responsible for his act simply because his body is now old and frail instead of the strong youthful body that did the act? He can never say this nor will any law accept this excuse. It proves the true essence of humans is 'teenat'. That is the true self for the human. The growth does not affect it. Even if a human eats another, the parts from the one who was eaten will come from his arz. His teenat will remain unchanged.

Sometimes when you get sick, you become extremely weak. Then when you get well, your body returns to its previous state. The same way the body decomposes in the grave, but his teenat remains the same. It stays in the grave and on the day of judgement it will be recreated. Because Allah is Adl (just), it is compulsory for Him to punish on the day of judgement those body parts that people used in the commission of sins. It is also compulsory that whatever body parts bore sufferings in the obedience of Allah be rewarded. Because this is a very important issue, I felt I must make it clear to you. Now, there is only one other misconception which must be removed. It has been stated in Quran that the body parts themselves will be a witness against their own selves on the day of judgement. The people have made a big issue out of this. They have spread the belief that it will happen to every person.

This is why people take care of their body parts extremely well in this world. Then on the day of judgement their body parts will take care of them. I assure you not everyone will face this situation. This is associated only with those who are not momin. Momins have nothing to do with this. The greatest proofs are those ayahs where Allah mentions the body parts as a witness.

**Sura Ha Mim Sajda (Fussilat) 18-20: "And We delivered those who believed and guarded (against evil). And on the day that the enemies of Allah shall be brought together to the fire, then they shall be formed into groups. Till, when they reach it, their ears, their eyes, and their skins testify against them as to what they use to do."**

You read in the first ayah that Allah has excluded momineen from this. He has declared them as delivered. However, the body parts of the enemies of Allah will bear witness against them. Those who are enemies of Allah must believe in this. They must also keep reminding their followers that their body parts will testify against them on judgement day. Alhamdulilah momins are not afraid of these types of things. Our second proof comes from **Haqqul Yaqeen Second Edition page no. 127**, Imam Muhammad Baqir (as) said, "*The body parts of momins will not testify against them. The body parts of those who will testify against them are those upon whom Allah's wrath has been promised. "*

## The condition of Shia on the day of judgement

**Haqqul Yaqeen Second Edition page no. 102**, Narrator asked Imam Muhammad Baqir (as),

*"On the horrible day of qiyamat, when every person will be filled with terror, where will RasoolAllah (saw), Moula Ali (as), and His Shia be?" Imam (as) replied, "They will be on cliffs which will be filled with fragrance. They will be sat on the pulpits of noor. All the people will be crying, but they will not be sad. They will not be terrified like others." Then Imam (as) read this ayah; "One who brings one good deed will find the greatest reward for it. Those people will be in peace of that day when others will be in sufferings and pain." Then Imam (as) said, "I swear by Allah in this ayah that good deed is wilayat of Ameerul Momineen (as)."*

We will discuss the day of judgement in detail as we did the topic of the grave. This way we can gain true marifat (recognition) of the day of judgement. We have previously told you there will be no accountability in the grave, only questioning. Only the pure momins and pure kafirs will be questioned in the grave. On the day of judgement there will also be questioning and accountability. This questioning and accountability will only be for specific people not for every person. Now comes three important points.

1. Who will and will not be questioned on the day of judgement?
2. What will be the questions?
3. Who will face accountability and who will not?

## Who will be questioned and who will not be questioned on the day of judgement?

1. **Yanabil Muwaddah page no. 393**, RasoolAllah (saw) said, "*I will be the first among all people who will enter jannah (paradise). Then My Offspring and Their friends will enter into jannah without any accountability. After their marifat (recognition) and love for My Ahlul Bayt (as), they (friends of Ahlul Bayt as) will not be questioned about their sins."*

2. **Haqqul Yaqeen Second Edition page no. 114**, Imam Jafar Sadiq (as) said, *"Many will enter jannah without facing the accountability. Questions will be asked to all of the creation. The questioning will be about religion. There will be no questioning except in regards to religion. Those who will face accountability will be punished."*

## What will be the questions?

1. **Yanabil Muwaddah page no. 183**, "*The questions will be about 'ajar e risalat' (reward of prophet hood)."*
2. **Yanabil Muwaddah page no. 81**, "*Tasalun Yomaizin Ainul Naeem"; Imam Riza (as) said, "Naeem is love of Ahlul Bayt (as)."*
3. We have previously presented this hadith from **Haqqul Yaqeen** by Imam Jafar Sadiq (as). "*Questions will be asked regarding the beliefs. There will be no questions other than regarding belief except for those who will face the accountability."*

## Who will face accountability and who will not?

1. **Yanabil Muwaddah page no. 140**, RasoolAllah (saw) said, *"O'Ali! You will be distributor of jannah and jahannum. You will knock on the door of jannah, and allow all those who loved You to enter with no accountability."*

2. **Haqqul Yaqeen Second Edition page no. 133**, Imam Jafar Sadiq (as) said, *"On the day of judgement, Janab e Syeda (sa) and Her Sons (as) will allow Shia to enter into the jannah without facing the accountability."*
3. **Haqqul Yaqeen Second Edition page no. 135**, RasoolAllah (saw) said, *" On the day of judgement, when Syeda (sa) will complain to Allah , at the time a voice will come from Allah,*

*O'Daughter of My Beloved Prophet! All the nation of Your Father did to Your Beloved Sons, the way they oppressed Them, I have recorded everything. I will not punish anyone until I send You, Your Sons, Your Shia, Shia of Your Sons, and those who were good to You to the jannah. I will punish the others after this."*

4. **Haqqul Yaqeen Second Edition page no. 149**, Imam Muhammad Baqir (as) said, "*O'Jabir! I swear by My Lord, on the day of judgement Janab e Syeda (sa) will chose Her Shia and friends the way the people chose the good seeds from amongst the bad ones." Then Imam (as) said, "I swear by My Lord, on the day of judgement there will only be those who doubted in Our attributes, kafirs, and munafiqs."*

5. **Haqqul Yaqeen Second Edition page no. 115**, "*There will be no scale (measuring of good deeds against the bad deeds) for mushriks. They will not face any accountability. They will be taken directly to jahannum."*

6. **Manaqib Shahr ibn Ashoob First Edition page no. 442**, Ibn Abbas narrates about the tafseer of this ayah **(on that day We will call every one with their Imams**). "*On the day of judgment, Allah will call all of the Imams (as), Moula Ali (as), Imam Hasan (as), and Imam Hussain (as). Allah will ask Them to take Their Shia and enter jannah without them (Shia) facing any accountability. Then Allah will call the false imams. He will ask them "Take your people and enter into the jahannum." There will be no accountability for these people. "*

Now you know there will be no accountability or questioning on the day of judgement for two groups, kafirs and momins. You have also read that only those who will face accountability will be questioned.

Now we will present a hadith that will make everything become very clear. There will be no doubts regarding this issue. We have taken this hadith from the book "**Salim bin Qais**". For your ease, we have mentioned each group separately. In this hadith, Moula Ali (as) is dividing the people into three groups. There is a different order for each group.

1. *Among seventy-three sects, there is only one sect that will be free from the fires of hell. They are free from all fitna, all evils, and doubts. Certainly, these people are jannati and will enter jannah without accountability.*

2. *All other sects will be followers of shaitan and helpers in his religion. These are the enemies of Allah, RasoolAllah (saw), and momineen. These people will be thrown into hell with no accountability.*

3. *A person who believed in the tawheed of Allah and believed the prophet hood of RasoolAllah (saw) but was not aware of Our Wilayat and was also not aware of who were Our enemies, and did not create a new religion. He did not change the halal (lawful) into haram (unlawful) or haram into halal. In the matters that were above his intellect, he associated them with Allah. Such people will be forgiven. These people are a group between momineen and mushrikeen. These people are greater than the common people are. These people are "Sahib e Moazeen" (people who will face measuring before Allah). They will be in a place between jannah and jahannum. Momineen will enter jannah without any accountability. Accountability is for those people who are between momin and mushrik."*

No further explanation is required. I think my Moula (as) has clearly explained this matter.

Now we come to another important issue.

## Period for Accountability

We are mentioning all of those issues, which have not been properly explained to the people. There are many misconceptions regarding the period of accountability. The reason for this is the difference between Qiyamat e Sughra and Qiyamat e Khubra have not been explained
properly. A common belief about the day of judgement is that all the people will be standing in lines waiting for their turn. It will take 50,000 years. During all of this time, poor Momineen will be waiting for their turn. They will not face questioning or accountability. They will simply be waiting for the others to finish so they can reach their destination. Now we will see the truth regarding the time of accountability.

1. **Haqqul Yaqeen Second Edition page no. 114**, Allah will take the accountability of all of the creation in the blink of an eye. Moula Ali (as) says, *"It does not take any time for Allah to take accountability from one of his creation to the next. The way He gives rizq (sustenance) to one of His creation to the next."* Imam Jafar Sadiq (as) said*, "Allah will take the accountability of all of creation in one word. Every person will hear the accountability of his acts. He will not hear the accountability of others' acts. Allah will complete this process in one second."*

2. **Bihar ul Anwar Twelfth Edition**, Imam Jafar Sadiq (as) said, "*Even before the day of judgement Imam Hussain (as) will take the accountability of all the people. On the day of judgement there will be only one matter left, who will go to jannah and who will go to jahannum.*"

## Mizan (Scale)

There are so many beliefs regarding mizan (scale). The people have created many types of scales. They believe their actions will be in some type of physical form, and the weight of those actions will be measured on a scale. All of these imaginary beliefs were taken from other religions. Our religion does not have such beliefs. Every one knows every thing that can be measured has a different scale for it to be measured with. There is one scale for iron. One for gold. One for wood. One for air pressure. When we say that person has a weighty argument, it does not mean we have gone and measured it on some scale. In reality, it means his argument is sound. In the same way, the scale, which will measure our beliefs and acts, is very different than a physical scale. Masoomeen (as) have already explained what this scale is in detail. However if the people do not wish to pay attention to the sayings of Masoomeen (as), it is not my concern. We will present only

two hadiths regarding this issue.

1. **Manaqib Shahr ibn Ashoob First Edition page no. 310**, Imam Jafar Sadiq (as) said regarding this ayah **(whose amal will have more weight**), "*This ayah means Ameerul Momineen (as).*" It means all of the beliefs and actions are measured against the wilayat of Ameerul Momineen (as).

Moula Ali (as) referred to Himself as ‘mizan’ (scale) on a number of different occasions.

2. **Haqqul Yaqeen Second Edition page no. 112**, Imam Jafar Sadiq (as) said, “*Mizan (scale) is adl (justice).”*

We have previously mentioned adl is Imam (as). There are so many hadiths proving this.

## Sirat (Bridge)

I am sure you have heard all the stories regarding sirat (bridge). It seems as if only circus performers will be able to cross this bridge. People will not be able to take even one-step on it. The sirat (bridge) is narrower than a hair and sharper than the sharpest sword. To see such a narrow thing will be very difficult. We will have to be very careful in every step of the crossing. First, we will explain what sirat (bridge) is. We will present a hadith in its explanation. Then we will give our comments on “narrower than a hair and sharper than the sharpest sword”.

Sirat means every person will be taken near jahannum (hell). One who will deserve it will be thrown into the hell. Others will be removed from there. We find so many hadiths regarding everyone being taken near jahannum. These matters are beyond human intellect so we will remain silent regarding this topic. Nor do we have the courage to deny these hadiths. Therefore, we return these hadiths back to Masoomeen (as). They know what the truth is. However, we know from Quran that not every person will be taken near jahannum. Only mushrikeen, kafirs, munafiqs, and people who are the likes of them will be taken near hell. While Momineen, will not be taken near jahannum.

**Sura an-Anbiyaa (The Prophets) 98: "Surely you and what you worship besides Allah are the firewood of hell; to it you shall come."**

This ayah clearly tells all of the mushrikeen will be taken to jahannum. Allah did not mention the momineen here. In ayah 101 of the same sura, Allah says, "**Surely those for whom the good has already gone forth from Us, they shall be kept far off from it;"** This ayah tells us Momineen will be kept far from jahannum. (The meaning of good deeds is a separate topic, which we shall discuss in another book but for the tafseer of this ayah, in **Tafseer Safi**, RasoolAllah (saw) said, *"This ayah was revealed for those who believe in the wilayat of Moula Ali (as).*" It means for Their Shia).

Now we shall present those hadiths that explain the sirat (bridge). **Haqqul Yaqeen Second Edition page no. 150**, *"It has been narrated in various hadiths that the Sirat of the day of judgement will be like Siratul Mustaqeem in this world which is the true religion and way of wilayat of Ameerul Momineen (as) and the Imams (as) from His Offspring.*" The Siratul Mustaqeem, which was in this world, will be the same on the day of judgement. It is on the basis of this wilayat the decision of who goes to jannah and who goes to jahannum will be made.

Explaining the meaning of "Narrower than the hair and sharper than the sharpest sword" is a very sensitive issue, but we will give you a sample of its meaning. Then everyone will know if he will be able to cross this bridge or not. Our hint is taken from the saying of Moula Ali (as). "*Be a friend to those who are My friends, even if he is the murderer of your father.* (with the condition that the father is not a momin. Otherwise, one who kills a momin becomes a kafir.) *Be an enemy to those who are My enemies even if he is your father.*" Now look at yourself and ask, "Can you follow the sayings of Moula Ali (as)?"

One who has the ability to follow the sayings of Moula Ali (as) will be able to cross the 'pul e sirat' (bridge between heaven and hell).

## Imam of the day of judgement

This world would cease to exist without the presence of an Imam (as). In the same manner, the day of judgement would also cease to exist if there were an Imam (as) present who has full command over the day of judgement and over all of those present at that time. This world cannot exist without Imam (as) nor can the day of judgement. The beginning is with Imam (as) and the end is also with Imam (as). InshaAllah we will mention this imamate in our next topic. For now, let us see who is the Imam (as) of the day of judgement.

1. **Kokab Durri page no. 133 ref Manaqib ibn Merdivia,** Jabir bin Abdullah Ansari narrates Allah has two flags. One is made of noor. The other is made of rubies. It is written on both of them, "There is no other worthy of worship except Allah. Muhammad (saw) is the prophet of Allah, and the Offspring (as) of Muhammad (saw) is the best from amongst all of the creation. The owner of these flags is the Imam (as) of the day of judgement, Ali (as) ibn Abi Talib (as)."

**2. Kokab Durri page no. 186**, RasoolAllah (saw) said regarding Moula Ali (as), *"On the day of judgement, Ali (as) will be hujjat (proof) of Allah upon My ummah (nation)."*

**3. Kokab Durri page no. 197,** RasoolAllah (saw) said to Moula Ali (as), "*The matters of the day of judgement are Your matters. They are associated with You."*

**4. Kokab Durri**, RasoolAllah (saw) said, "*Ali (as) is the most trustworthy. Give the one who loves Ali (as) the good news that RasoolAllah (saw) has said you are free from the terror of the day of judgement."*

# Shifaat (Intercession)

Shifaat (intercession) is a basic principle in the Shia religion. Allama Majilisi writes in "**Haqqul Yaqeen Second Edition page no. 143**", "There is no difference regarding shifaat (intercession) amongst the Shia scholars. Shifaat will remove the punishment from sinful shias regardless of the greatness of their sins." The circle of shifaat (intercession) is extremely wide. Even a common momin has a right to intercession. Even Allah will accept Their intercession for those who are in jahannum. There is a hadith from RasoolAllah (saw) in **"Haqqul Yaqeen Second Edition page no. 144**", *"Amongst the momineen they will be able to do shifaat (intercession) for forty of their brothers who deserve to be punished.*" On page no. 150 there is a hadith by Imam Muhammad Baqir (as) which says, "*Momin will be able to do shifaat (intercession) even for that neighbor who has no good deeds."* On page no. 222, Imam Jafar Sadiq (as) said, "*Some people who will be in jahannum will remind those in jannah for whom they had done worldly favors. For instance, we fed you when you were hungry, we clothed you when you were naked, we gave you shelter when you were afraid, we kept your secrets hidden. Then the momin will intercede on behalf of these people. Then they will enter the jannah.*" This was the introduction of shifaat (intercession), but we wish to look at a different angle of shifaat (intercession). We find three types of ayahs regarding intercession in Quran. Some that tell Allah will intercede Himself. Some that tell some special personalities will intercede by the permission of Allah. Some which tell about those people who will be the owners of intercession on the day of judgement.

## First Kind

1. **Sura al-An'aam (The Cattle) 51: "And warn with it those who fear that they shall be gathered to their Lord—there is no guardian for them, nor any intercessor besides Him-"**
2. **Sura al-An'aam (The Cattle) 70: "For you there is no guardian or intercessor besides Allah,"**
3. **Sura Sajda (The Prostration) 4: "you have not besides Him any guardian or any intercessor,"**
4. **Sura az-Zumar (The Groups) 43-44: "Or have they taken intercessors besides Allah? Say: what! Even though they did not have control over anything, nor do they understand. Say: Unto Allah belongs all of creation,"**

## Second Kind

1. **Sura al-Baqarah (The Cow) 255: "who is he that can intercede with Him except by His permission?"**
2. **Sura Yunus (Jonas) 3: "there is no intercessor except after His permission;"**

Now there are two who have the ability to intercede. One is Allah Himself and the other is those whom Allah has bestowed His permission on. Now a question comes to one's mind. Who will the one to whom They ask if They can intercede upon the behalf of someone? If someone says the answer is Allah, then Allah is Himself the one who is doing the interceding. If someone says They will ask RasoolAllah (saw), it is also wrong because RasoolAllah (saw) Himself will also be doing intercession. One of the titles of RasoolAllah (saw) is "Shafi Roz e Jaza" (intercessor on the day of judgement). It has also been proven the intercession of RasoolAllah (saw) is an ordinary intercession because He will intercede by the permission of Allah.

**Haqqul Yaqeen Second Edition page no. 145**, Imam Jafar Sadiq (as) said, "*On the day of judgement RasoolAllah (saw) will put His head in sajda (prostrate). He will not lift His head until a voice will come from Allah "Lift Your head and do shifaat (intercession) so that I may accept. Ask whatever You want and I will bless You with it."* This is the meaning of where Allah says, **"soon We will take you on 'Muqam e Mahmood' (praised stage of RasoolAllah saw)."**

## Third Kind

**Sura Mariam 87: "They will have no power of intercession, save him who has made a promise with his Lord."**

We have presented the ayahs regarding the three different kinds of shifaat (intercession) to you. Now it depends on your own intellect to ponder upon them and decide for yourself. It is your job to find out to whom Allah has made a promise to. We will just remind you about the scene of "Asr e Ashura" when Imam Hussain (as) was in the sajda and Shimr (may Allah never remove His wrath from him) was holding a spade in his hand. The cursed Shimr narrates, "When I tried to slaughter Imam Hussain (as), I saw the lips of Hussain (as) were moving. When I brought my ears near to the lips of Hussain (as), I heard Him saying, "*O'My Lord! I have fulfilled My promise. Now You fulfill Your promise."*

# To whom will the people do sajda (prostrate) on the day of judgement?

Now we have reached the point that we mentioned in the beginning. The day of judgement is a day when all veils will be removed. The secret of wilayat will be revealed. The revelation of wilayat is the true jannah for momin and true jahannum for those who denied it. That truth which Allah ordered the whole of creation to do sajda (prostrate) to in the veil of Hz Adam (as). The stars from the heavens would do sajda upon His doorstep. The whole universe has been in sajda in front of Him. The hearts of momineen bowed at the steps of His physical form. Praising His name was declared as the worship of angels. Today that reality is in front of our eyes. How long humanity had to wait in order to see Him. Only those who went through the pain of waiting will be able to realize its severity. One who did not wait will never believe us. He who does not believe will create 'scales and bridges' for the day of judgement. Such people have the desire of jannah and fear of jahannum. While momin by his every breath, his only desire is when could he see His Moula (as) in front of his own eyes. He always waits for his death so he can see his Moula (as). When people perform the funeral for a momin, he asks them to take him to his grave as soon as possible so he can see his Moula (as). This is the day of judgement. We will present an extract from the book of Allama Bu Ali Shah Zaidi "**Shia Mazhab kay Usool e Deen First Edition page no. 17**". This will bring great comfort to momineen. **Sura al-Qalam (The Pen) 42: "On the day when there shall be a severe affliction, and they shall be ordered to prostrate themselves but are not able,"** The meaning of "saaq" is pillar. The whole religion depends on it. Because the marifat (recognition) of Allah is gained through Muhammad (saw) wa Aal e Muhammad (as), therefore, They are "Saaq e Illahi" (Pillars of Allah).

Allah sent Them to guide the creation in the veil of human form. On the day of judgement, Allah will remove the veil of human form and present Them in Their form of noor. Allah will order the whole creation to do sajda (prostrate) to Them as He did for Adam (as). In **Tafseer al Ayyun**, Imam Riza (as) said, *"It means the Veil of Noor will open and momin (whose hearts bowed at the greatness of Muhammad (saw) wa Aal e Muhammad (as) in this world) will fall down in sajda and the backbone of munafiqeen (whose hearts never accepted the greatness of Muhammad (saw) wa Aal e Muhammad (as) in this world) will become as hard as an iron rod and they will be unable to perform sajda."* In the beginning of guidance Allah ordered sajda to be done to Adam (as) who was the first hujjat (proof) of Allah. This is the foundation and proof that in the end Allah will order the sajda to be done to Muhammad (saw) wa Aal e Muhammad (as) which is the greatest hujjat (proof) of Allah. It will be as if every one is doing sajda to Allah. The whole creation was ordered to do sajda to Masoomeen (as) behind the veil of Adam (as). On the day of judgement, they will be ordered to do sajda to Their Noorani form. The people who are followers of superficial aspects of guidance and deny its true essence do sajda towards Kaaba, but deny the greatness and owner of Kaaba, Moula Ali (as).

You should remember the above-mentioned ayah tells us about sujood which means there is more than one sajda. On the day of judgement Allah will order the whole creation to do sajda to all 14 Masoomeen (as) One by One.

## Summary of the Day of Judgement

**Sura al-A'araaf (The Heights) 44: "Then a crier will cry out among them that the curse of Allah is on the oppressors."** Moula Ali (as) said, "*I am that crier. Oppressors are those people who denied My wilayat and usurped My rights."*

## Conclusion

Here briefly is the outcome of our discussions regarding the day of judgement:

1. Questioning at the time of death, in the grave, and on the day of judgement will be regarding the wilayat of Ameerul Momineen (as).
2. One who will be asked questions in the grave will not be questioned on the day of judgement nor will he face accountability. These people are pure momins and pure kafirs.
3. One who will not be questioned in the grave will be questioned on the day of judgement and have to face accountability. These people are between momin and mushrik. It will depend upon Allah whether He sends them to jannah because of His Mercy or throws them into hell because of His Adl (justice). There will be some people who will not go to jannah or jahannum. They will stay in 'A'raaf'. This is a place similar to our world. They will be comfortable and also face sufferings.
4. No one will go into hell except three kinds of people. Syeda (sa) will take all of the people into jannah except these:

- **one who doubts**
- **kafir**
- **munafiq**

After reaching this point, we are now able to present that proof which we have previously mentioned. The day of judgement and the questioning on the day of judgement will be different for everyone. These sayings of RasoolAllah (saw) prove our claim to be true:

**Kokab Durri page no. 193**, RasoolAllah (saw) said, "*O'Ali (as)! It is enough for You that there will be no regrets for Your friends at the time of death. He will have no fear or worries while in his grave. He will have no confusion or concern on the day of judgement.*"

# Wonders of Paradise

1. **Haqqul Yaqeen Second Edition page no. 165**, "*The chain at the door of paradise is made of red rubies. It is fixed on a belfry that is made of gold. When this chain hits the belfry, it makes the sound of "Ya Ali (as)".*
2. Someone asked me "It has been mentioned in various narrations that three animals will go to jannah. Dog of Sahab e Kahf, Donkey of Balaimbaaur, and Wolf of Hz Yusuf (as). The question is what will be the status of Zuljenah in the paradise?" I replied, "My brother, Quran and hadith only explain Usool. If they had told everything in its details, then you would have a whole library of books. You will notice the rule of punishment and reward does not apply to animals. Yet these three animals will be rewarded. There can only be two reasons. They helped and were loyal to a Masoom. Now whenever you see this attribute, you can know yourself what the result will be." In **Haqqul Yaqeen Second Edition page no. 105,** there is a hadith that states, "The mujahhid will have the same horses in jannah as

they had in this world." May our parents be sacrificed on that sacred horse that was not only a horse of a mujahhid, but was a mujahhid himself. Therefore, our discussion regarding beliefs has reached its end. We have tried our best to explain briefly, but we also tried not to leave out any important points. Even if I missed something, I hope my readers will forgive me.

It is necessary for every momin to stay firmly on three beliefs.

InshaAllah after this you will get spiritual and ever lasting comfort.

1. To become associated with the Ismat e Khubra of Allah and get use to the Shahadatay Wilayatay Ameerul Momineen (as) regardless if you are at the time of your death, in your grave, or the day of judgement, whenever someone asks you, you will immediately reply “Aliun wali Allah”. Then firmly believe that any act regardless of its size, nothing will be accepted without this shahadat.

2. Disassociate yourself from three groups of people, one who doubts, kafirs, and munafiqs. Then give yourself to your Masters.

3. Be the dust of the steps of two great personalities. One is Syeda (sa) because jannah is Her Mahr. The woman is the owner of her mahr. Second is Imam e Mazloom Hussain (as) because He has taken a promise from Allah. After this, you will spend your life with such satisfaction and faith. No doubt or fear will even touch you. The thought of death will become jannah for you.

If this book gives such an impression that this is a guarantee for a momin that he will go to jannah, even though I agree, but I also warn you that only a TRUE momin who dies on iman (faith) is guaranteed jannah. Every momin should be afraid all of the time. He must try to never do anything that takes his whole iman. At all times he should keep repeating this dua:

O'My Lord! Forgive my sins and bless me with true iman. When I die, make me die with iman.

This book "Kashaful Aqaid" by the blessings of Allah and with the help of Imam Zamana (ajf) was completed today 22 of June, 2001(29 Rabiul Awal 1422 Hijra on Friday 12:00 am)